

Concordia

Campus Ministry

Annual
Reports

1972-86

CAMPUS MINISTRY REPORTS

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I LIST OF CHAPLAINS (Full Time)

1. LOYOLA COLLEGE

a) Chaplains

1961-62 David Asselin, S.J.
1962-63 Remi Limoges, S.J.
1963-64 Remi Limoges, S.J., Jack O'Neill, S.J.
1964-65 Jack O'Neill, S.J.
1965-66 Jack O'Neill, S.J.
1966-67 Jack O'Neill, S.J.
1967-68 Jack O'Neill, S.J.
1968-69 Jack O'Neill, S.J., Arthur Nelson, S.J.
1969-70 Arthur Nelson, S.J., Norm Konlup
1970-71 Arthur Nelson, S.J., Norm Konlup
1971-72 Arthur Nelson, S.J., Charlie Pottie, S.J.

b) Campus Ministry

BELMORE HOUSE opened in September 1972. During the previous year a decision was made to expand the number of Chaplains to three full-time, and to acquire a house for a student center. Father Nelson was given a budget of \$2,900 to fix up Belmore House. With that he bought carpet, the dining room set, two combination sofa-beds and other second-hand furniture.

1972-73 Charlie Pottie, S.J., Robert Gaudet, S.J.,
Claire O'Neill, CND, Theresa Humes (Secretary)
1973-74 Robert Gaudet, S.J., Robert Nagy, Claire
O'Neill, CND, Theresa Humes (Secretary)
1974-75 Robert Gaudet, S.J., Robert Nagy, Kathleen
Duffin, CND, Theresa Humes (Secretary)

2. SIR GEORGE WILLIAMS

1974-75 Matti Terho

3. CONCORDIA UNIVERSITY

1975-76 Robert Gaudet, S.J., Robert Nagy, Kathleen
Duffin, CND, Matti Terho, Theresa Humes (Secretary)
1976-77 Robert Gaudet, S.J., Robert Nagy, Matti Terho,
Steve Sims, Denise Robitaille (Secretary)

- 1977-78 Robert Gaudet, S.J., Robert Nagy, Matti Terho, Steve Sims, Denise Robitaille (Secretary)
- 1978-79 Robert Gaudet, S.J., Robert Nagy, Matti Terho, Anne Shore, Lynne Keane (Secretary)
- 1979-80 Robert Gaudet, S.J., Robert Nagy, Matti Terho, Anne Shore, Lynne Keane (Secretary)
- 1980-81 Robert Gaudet, S.J., Robert Nagy, Matti Terho, Anne Shore, Lynne Keane (Secretary)
- 1981-82 Robert Gaudet, S.J., Robert Nagy, Matti Terho, Anne Shore, Lynne Keane (Secretary)
- 1982-83 Robert Gaudet, S.J., Robert Nagy, Matti Terho, Anne Shore, Lynne Keane (Secretary)
- 1983-84 Robert Gaudet, S.J., (leave of absence), Robert Nagy, Matti Terho, Anne Shore, Lynne Keane (Secretary)
- 1984-85 Robert Gaudet, S.J., Robert Nagy (leave of absence), Matti Terho, Anne Shore, Marie Hooper (Secretary)
- 1985-86 Robert Gaudet, S.J., Robert Nagy, Matti Terho (leave of absence), Anne Shore, Marie Hooper (Secretary)

II LIST OF CHAPLAINS (part time)

John Beach (1983-86)
 Philip Carr-Harris (1977-80)
 Donald Carver (1972-74)
 Mary Garden (1985-86)
 Mark Gudwin (1975-77)
 Joseph Macaluso (1974-78)
 Peter Macaskill (1973-86)
 Kenneth Martin (1980-81)
 Gerard McDonough, S.J. (1977-79)
 Frances Polan (1979-86)
 Leyla Raphael (1973-74)
 Brian Rees (1980-83)
 Maureen Sager (1983-85)
 Joseph Sullivan (1982-83)
 Israel Tennenhouse (1979-86)

For the "RECTOR'S REPORT"

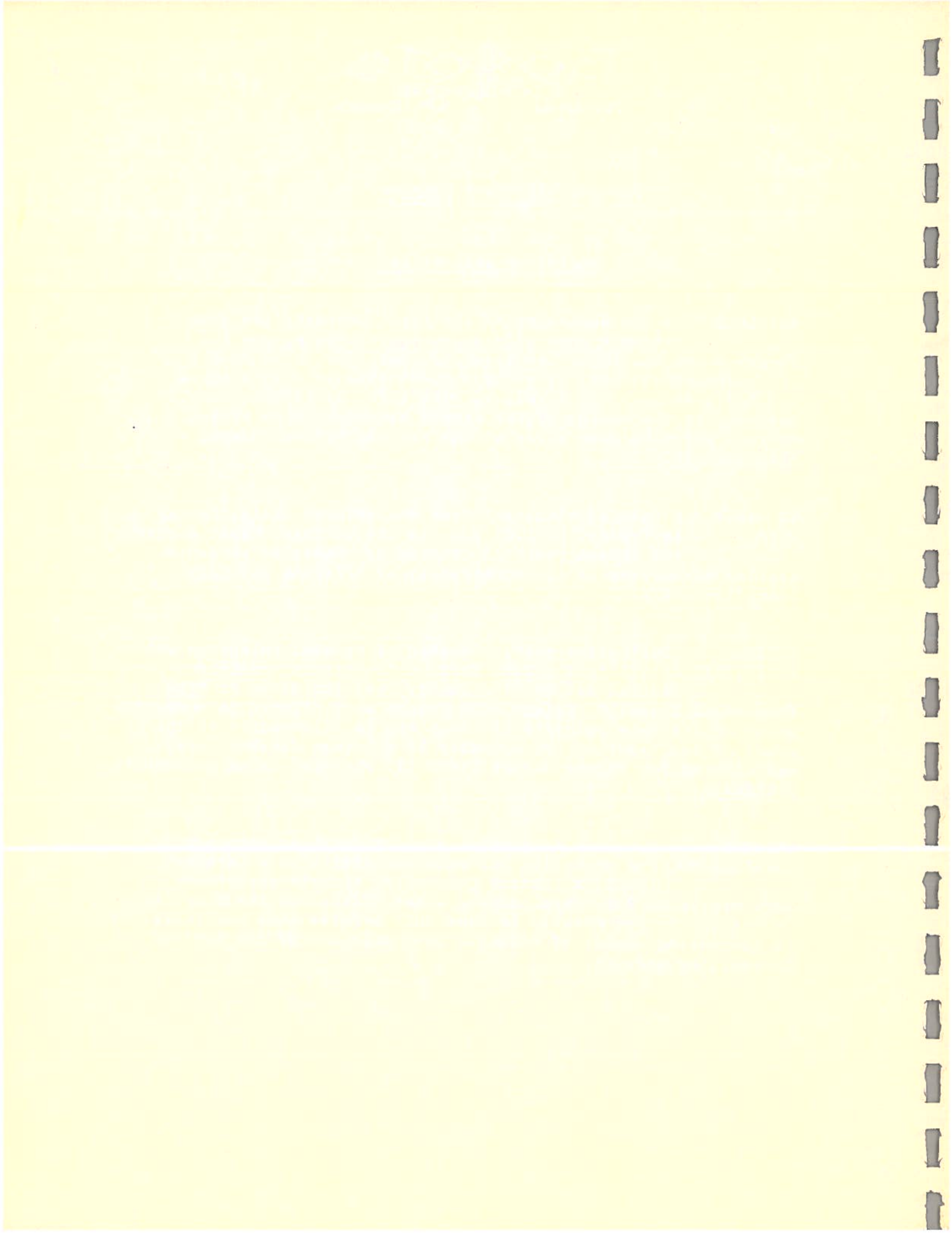
Religious Activities

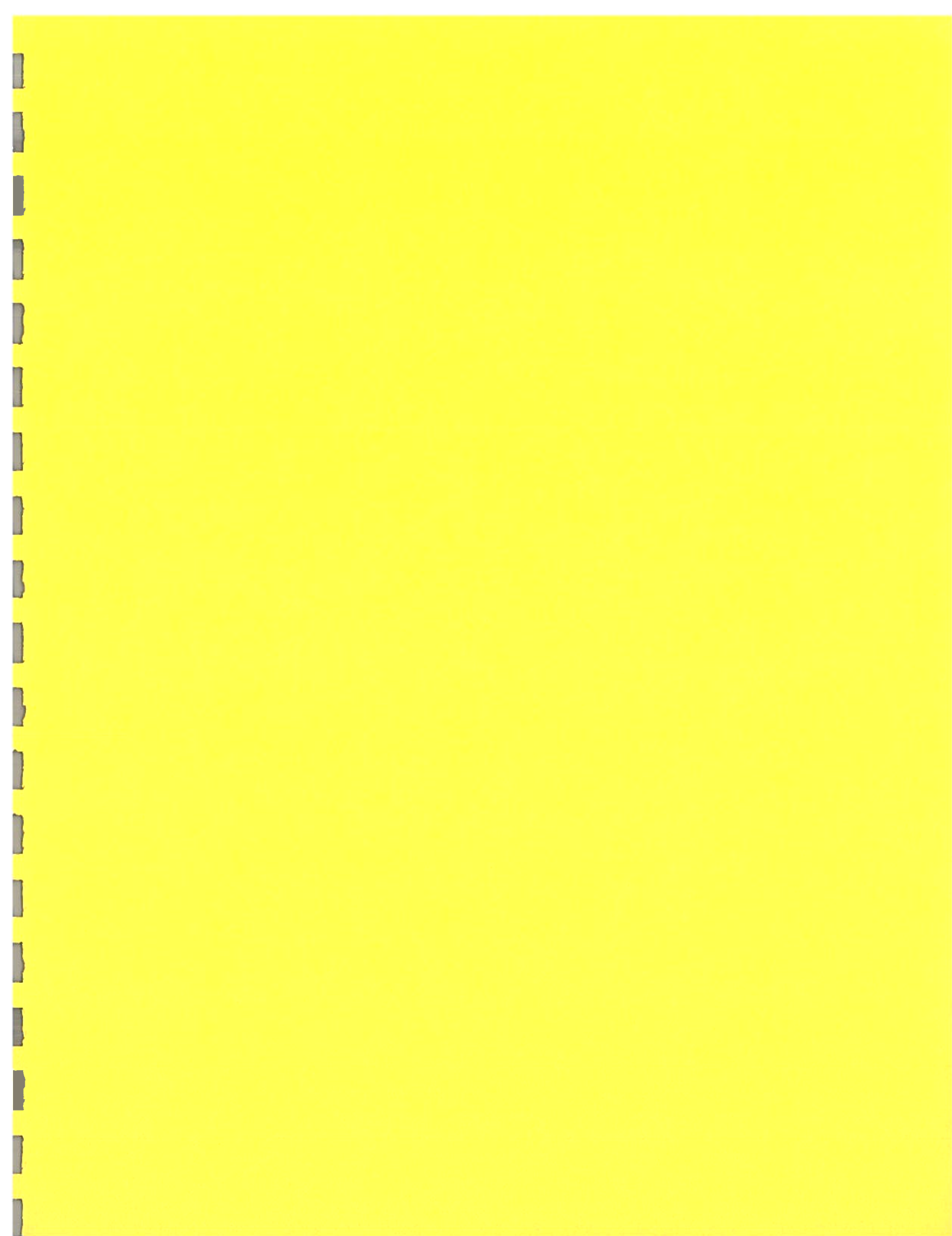
RETREATS At the beginning of the first semester two open retreats were offered to the students, one for Freshmen and the other for upperclassmen. The talks at the Freshman retreat were given by a guest speaker, while those for the upperclassmen's retreat were given by various faculty members. In the course of the second semester three closed weekend retreats were given at the Manresa Retreat House, Beaconsfield.

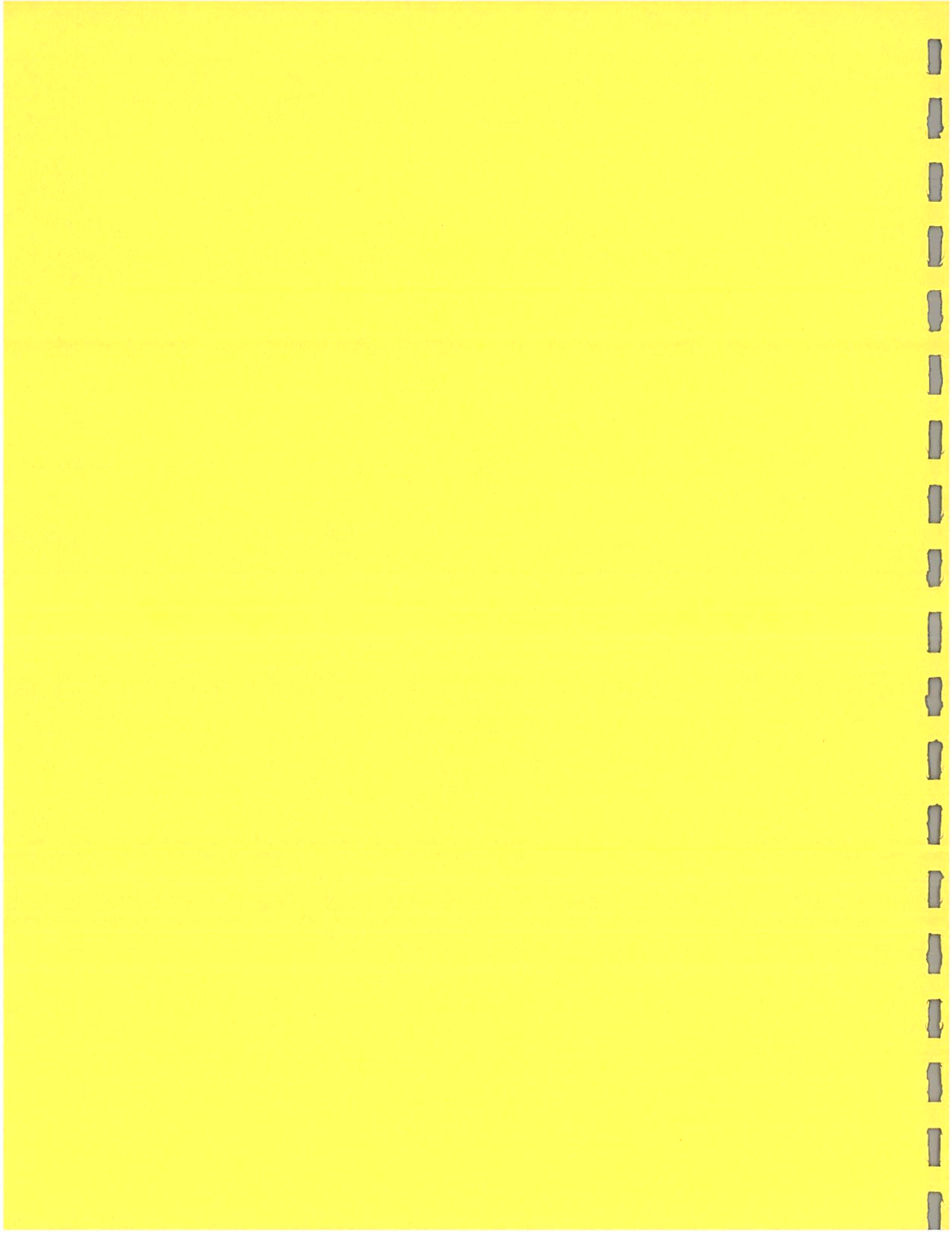
NOON-DAY MASS A special students' Mass was offered daily, Monday to Friday, at 1.05 p.m. in the College Chapel during the school year. An increasing number of students availed themselves of the opportunity of offering the Holy Sacrifice daily.

OTHER ACTIVITIES During the year, a number of special religious activities took place. Besides two special religious lectures, one on "The Papacy" and the other on "The Ecumenical Council", Solemn High Masses were offered in commemoration of the Holy Father's birthday and in celebration of the Feast of St. Ignatius. On November 14 a Solemn Funeral Mass was offered for Eugene Murphy (Arts II) who died in an automobile accident.

STUDENT COUNSELLING In order to provide students with an opportunity for obtaining guidance and advice on a personal level, a Student Counsellor and six assistants were available for consultation. A new office for the Student Counsellor helped greatly to make this service more available. An increasing number of students have made use of the Student Counselling service.







OFFICE OF THE
STUDENT COUNSELLOR

May 12, 1964

REPORT TO THE PRESIDENT ON THE ACTIVITIES OF
THE STUDENT COUNSELLING DEPARTMENT, 1963-64

A - COUNSELLING

During the year approximately 250 students came for counselling. Of these Rev. R. Limoges, S.J. interviewed 200, and Rev. G. O'Brien, S.J., Assistant Student Counsellor, fifty. While some of the students were summoned for an interview, the majority came on their own. A number of students with serious personality problems were referred to other agencies for psychiatric help. Many students required only one session of counselling; the average number of sessions per student was three. The problems presented included the academic, the social, the religious, the emotional, and the financial.

During Registration Week Rev. R. Limoges, S.J. collaborated with the Freshman Orientation Program by giving a series of orientation lectures.

B - RELIGIOUS ACTIVITIES

At the beginning of the academic year a Committee on Religious Activities under the chairmanship of Rev. John English, S.J. was formed by the President. This Committee was set up to aid the Student Counsellor in planning an effective religious program.

The Sodality of Our Lady enjoyed a very active year. Great stress was placed on the spiritual formation of the Sodalist as a lay apostle. In addition to group instruction on the spiritual life, each Sodalist visited the Director, Rev. R. Limoges, S.J., regularly for individual counselling. Sodality meetings were held every Sunday morning from 9.00 a.m. until noon. The Sodality made a significant contribution to student life by making the apostolate to the poor and underprivileged the responsibility of the whole student body. At the suggestion of the Sodality Executive, the Student Administrative Council formed a Committee On Social Work, with a Sodalist as chairman. The main areas of work were the School for the Blind, the Verdun Protestant Hospital, and St. Joseph House. Sodalists were also active in promoting retreats and other spiritual activities on campus. At the end of the year the Sodality numbered 29 members and 1 candidate.

On every school day except Saturday during the year a Noon-Day Mass for students was offered in the College Chapel at 1.05 p.m. The average attendance was about 75 students. The attendance rose to about 125 during Lent. The reading of the commentary and the leading of the dialogue was normally done by a student; on special occasions a faculty member acted as leader. Two or three times during the week a short homily was given by the Celebrant. In the Chapel of Hingston Hall, Mass was offered three times daily, at 7.30 a.m., 8.00 a.m., and at 5.15 p.m. for the resident students. In the Chapel of the Drummond Science Building Mass was offered once weekly on Saturdays. On November 11th the annual Requiem Mass for deceased members of faculty and students was offered by the President. On November 25th a Requiem Mass was offered for the late John F. Kennedy. On this occasion faculty and students overflowed the Chapel.

On September 20th, 1963, Religious Dedication Day was held. The guest speaker was Dom Aelred Graham, O.S.B. The topic of his address was "Towards a Catholic Concept of Education in a Democracy". Approximately 450 students and faculty members attended the address. The day came to a close with the offering by the President of the Solemn Votive Mass of the Holy Spirit.

The Chair of Unity Octave, January 18th to 25th, was marked by four special events. On Sunday, January 19th, an Ecumenical Gathering was held in the Drummond Science Auditorium under the sponsorship of the Department of Theology. Among the participants were the Reverend Eric G. Jay, Dean of the Faculty of Divinity of McGill University, the Reverend George Johnston, Principal of United Theological College of McGill University, the Reverend Michael Howard, pastor of St. George Syrian Orthodox Church, and the Reverend Elmer O'Brien, S.J. chairman of Loyola's Department of Theology. A capacity audience attended this gathering. The following day a special explanation and commentary was given at the Noon-Day Students' Mass. On Wednesday, January 22nd, a Student Inter-Faith Meeting was held in the Drummond Science Auditorium. A panel composed of four students of different faiths from McGill and Loyola presented their views. The participants and the audience then prayed together for the unity of all Christians. The week was brought to a close by the offering of the Holy Sacrifice according to the Byzantine Rite.

Three weekend retreats were held at Manresa Retreat House, Beaconsfield, in November and February. A total of 71 students made the retreats. In addition to this, two five-day closed retreats were held for Sodalists. The first one was held at Ignatius College, Guelph, in September, and the second at the Jesuit Novitiate, St. Jerome, in May. Fifteen Sodalists attended these retreats.

Catholic Book Month was marked by a special display of Catholic books in the Student Lounge from February 17th to the 21st. The books for this display were supplied by Campion Book Shop and Brower's Book Shop. In order to encourage the purchase of these books, Sodalists set up a sales booth for two hours daily during the week of the display.

On March 1st, a seminar on the Meaning Of The Priesthood was held in Hingston Hall. A panel composed of the Reverend M.D. Dubec, the Reverend J. Harvey, S.J., and four students discussed in a very frank manner the difficulties and challenges of the priesthood for the young man of today. After the exchange of views by panel members, students and invited priests continued the discussion informally over refreshments. Approximately 65 students participated. They were unanimous in their praise of the evening's program, and they asked that similar meetings on this and other vital topics be held again.

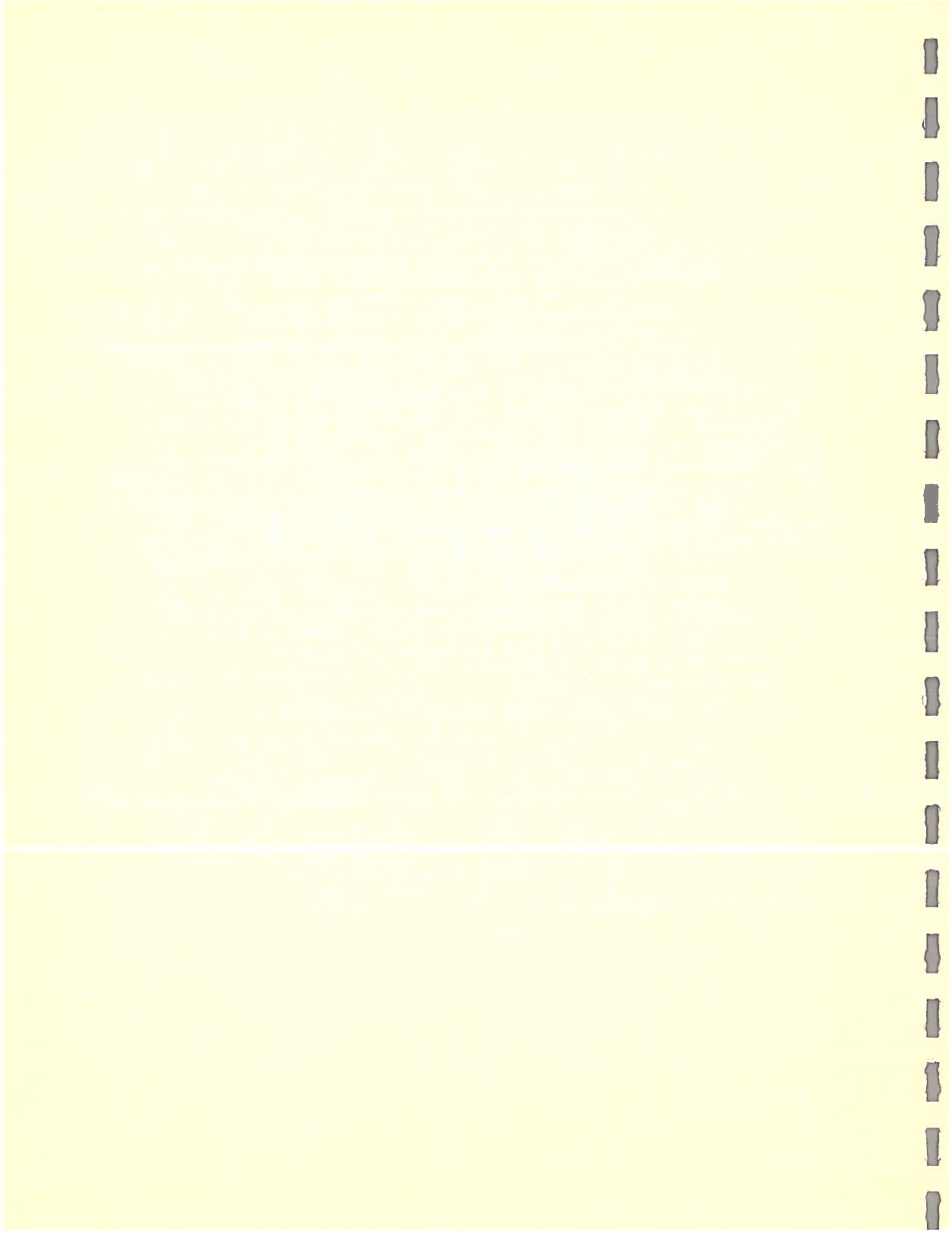
The presence of four young priests in Hingston Hall was of great help not only in carrying out the spiritual program for the residents, but also in affording much greater communication between student and priest. In this respect, it may be significant that three of the four applicants for entrance into the priesthood were residents of Hingston Hall.

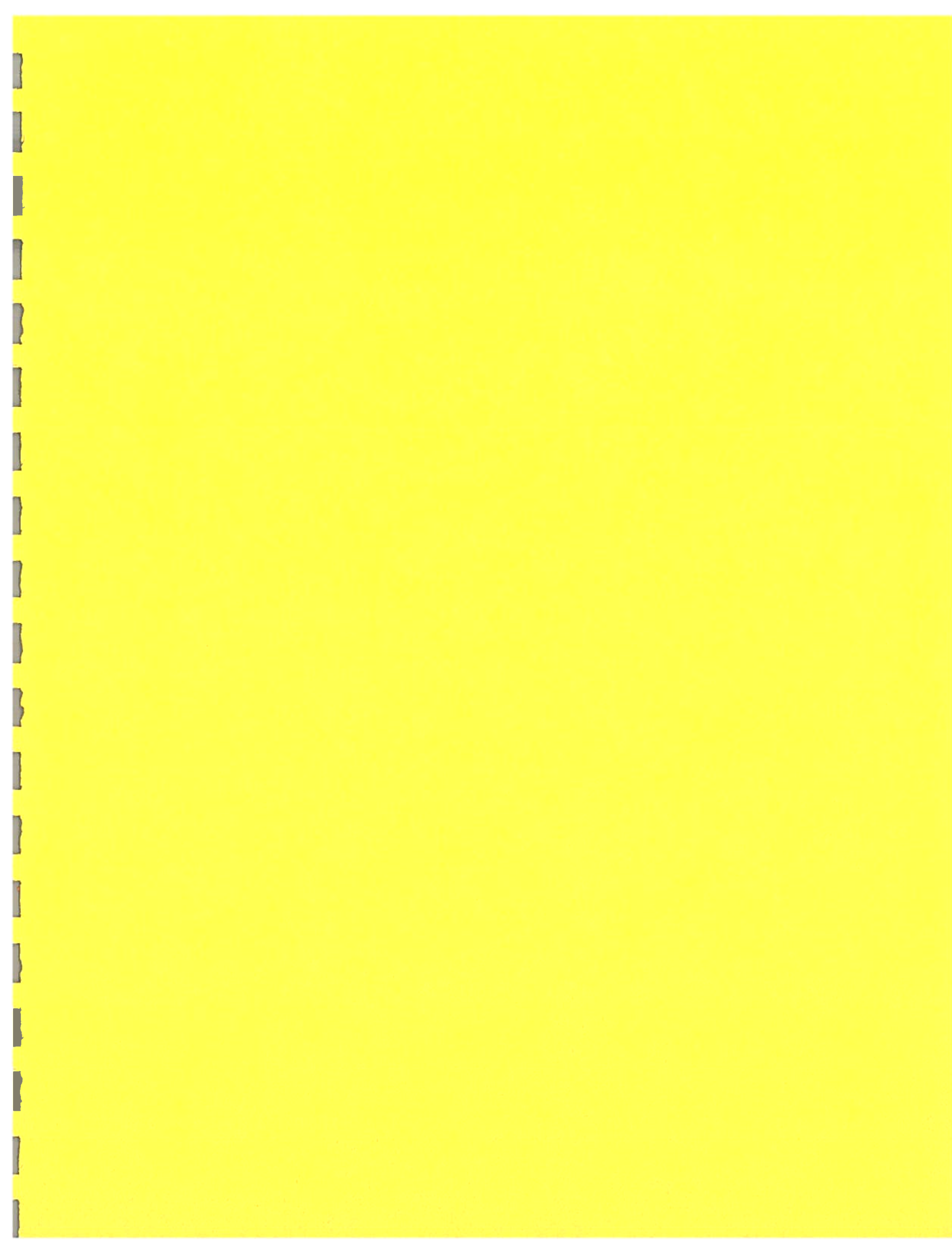
Respectfully submitted,

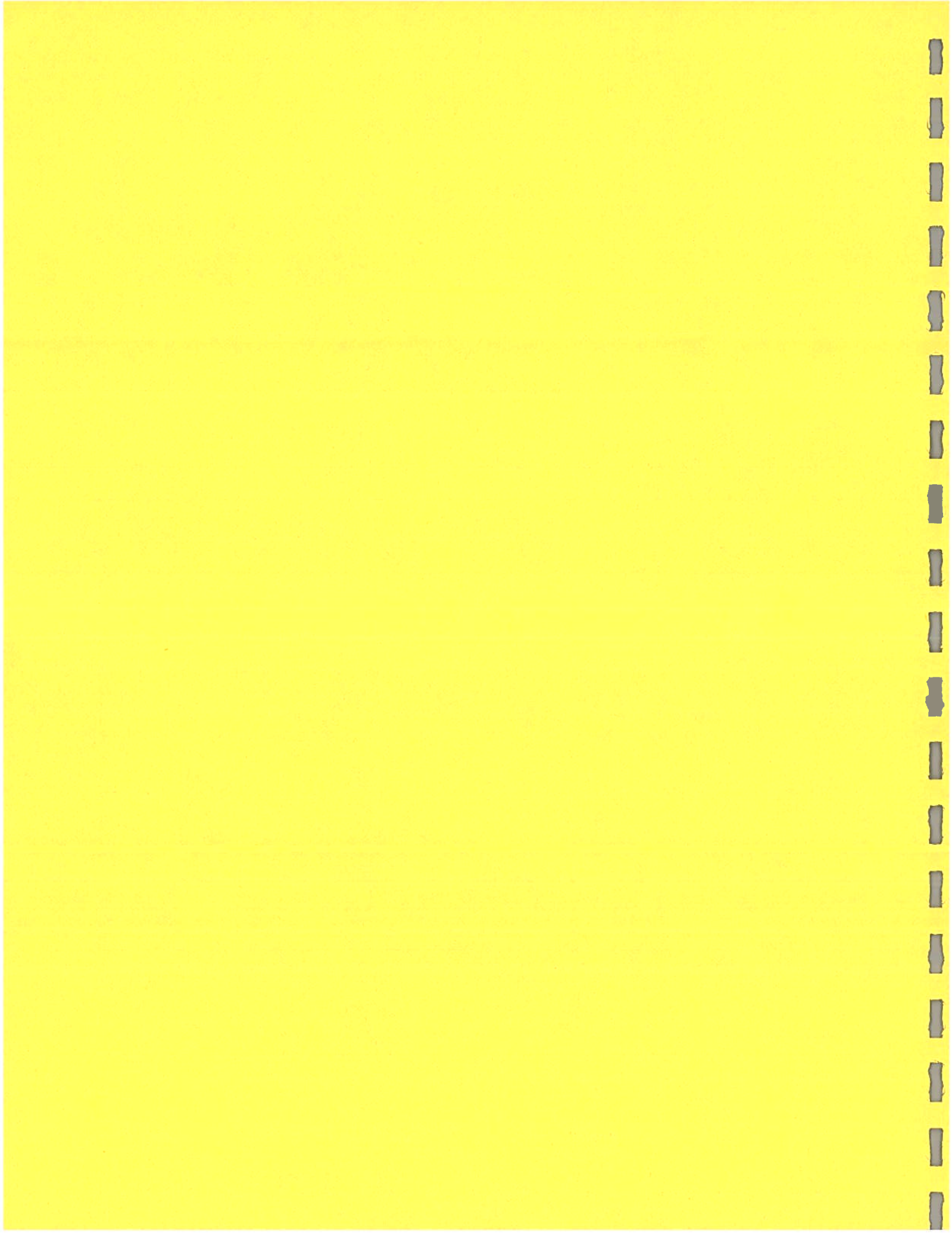
Remi Limoges, S.J.

(Rev.) Remi Limoges, S.J.
Student Counsellor

c.: Rev. C.B. O'Keefe, S.J.







PRESIDENT'S REPORT FROM THE CHAPLAIN'S OFFICE

1969-70

7. / 80
Other
University
Reviews

INTRODUCTION

The chaplains work this year has been influenced by the unrest on campus. The routine of previous years was interrupted and the programs usually carried on were interfered with by the unscheduled events of the year. Perhaps, too, the morale and enthusiasm with which the chaplains did their work was affected by the general malaise of the Loyola community. This year has been like no other, certainly there has been nothing like it in the six years I have been on the campus.

Whereas in former years we may have been able to measure the success or failure of the chaplains activity by the implementation of programs and the participation in these programs by students and faculty members, this year more intangible criteria will have to be used. To some extent the chaplains have been mediators between various dissident groups, being neither totally identified with the administration nor with faculty and/or student factions. Often they were used as sounding boards, where people could express their concern and hopes for Loyola.

Certainly in my own case, Because I am a member of the Board of Trustees, my role or image as chaplain took a different coloring. To some degree this function may have hindered my work as a chaplain, and yet it allowed me to enter into a conflict in which so many of my constituents were involved. Perhaps this type of identification with college life has its merits. Only time will tell. Yet the general deterioration of the Jesuit image may have lessened the acceptability of the chaplain's presence and work.

SUNDAY MASS

The only spiritual activity which has had some meaning and which has had encouraging results has been the Sunday liturgy. This was the only significant spiritual exercise involving the Loyola community. The people who attend our 11:15 AM Mass each Sunday - though largely non-students - are people who are in some way associated with the College, for example, faculty, staff, alumni, parents of students, friends of people at Loyola, and their families.

I believe people come to this Mass because they experience something genuinely spiritual there. Although we experiment with the liturgy we are not radical. The success of what we have done in the Chapel this year has been due to the cooperation of the chaplains, the priests in the Jesuit residence, especially Fathers Gervais and Browne, the young people who form our singing group, the servers, our student sacristan, and the young ladies from Langley Hall who prepare and serve coffee and cocoa after Mass.

In another part of this report recommendations concerning the renovations in the chapel and the liturgical services will be made.

Although we take up no collection at the Sunday Mass, we do leave baskets by the doors for contributions. The average amount of money left is \$70. This money has been used for the following purposes: participation in a foster child program; we support one child a year. A half dozen poor families in the Eastern part of the city are given food, clothing and medical expenses. Students and some non students have assisted in collecting food and clothing and in distributing these to the poor families. A number of students have been given loans or outright gifts of money when the need arose.

The Sunday masses will be discontinued on May 24th and will resume in the Fall.

DAILY MASS

We had a daily noon mass in the College chapel. The student attendance this year has dropped off from previous years. At the beginning of the college year mass was offered three times a week at Hingston Hall by Fr. Konlup, but then after a few months Fr. Konlup decided not to schedule any more masses at Hingston Hall during the week. He felt in view of the poor attendance the scheduled mass was unwarranted.

MIDNIGHT MASS & HOLY WEEK

We had Midnight Mass at Christmas. The monies received then were sent to the Darjeeling Missions. The amount totalled about \$300. During Holy Week we had services on Thursday, Friday and the usual Easter Sunday Mass.

WEEKENDS UP NORTH

Fr. Konlup took as a special project the organization of seven weekends with students and faculty in the Laurentians, and at Brome Lake. On each weekend he had 25 to 30 people, including a core of 4 or 5 students who aided in the organization and running of the weekends.

The purpose of these weekends was to bring together people from the college in an effort to foster the spirit of community. The situation fostered sensitivity to others, and a responsibility to one another. Though the weekends were largely unstructured and informal, sensitivity group methods were used. The participants cooked their own meals, and they shared in a meaningful liturgy.

It is difficult to measure the effect of these weekends, but after speaking to those who participated in them, one could not help but feel that much was accomplished for the good of the college as well as for the individuals concerned. It is to be hoped that these weekends will continue.

Last year Fr. Konlup was fortunate to get the use of a house at Brome Lake at a very minimum cost. However, that particular place is up for sale and some new location will have to be found. Again, I will make a recommendation later in my report concerning this.

COUNSELLING

The three chaplains spent much of their time in individual counselling. This type of work will always take a large portion of the chaplains time. One question always presents itself to a chaplain: is it better to spend time with individuals or to initiate programs that would effect a larger number of the community. Somewhere in between lies the responsibility certainly of the coordinators of chaplains' work.

GENERAL COMMENTS

Fathers Nelson and O'Neill spent considerable time with a couple of the fraternities to which they are advisers. Fr. O'Neill resigned as Chapter Adviser of TEKE in the latter part of the year.

We have all been members of various committees including Student Life Committee, the Red and White Society, The Convocation Committee, Hingston Hall Council, Volunteer Bureau, etc.

We were responsible for bringing in two speakers, Jean Vanier who always attracts a large audience, and Fr. Bill Clark, S.J. who spoke during Founders' Week on the topic of Jesuit Spirituality. Needless to say there were empty seats in the hall. Fr. Clark also gave a homily at one of our university masses.

During the year Fr. Konlup attended the Regional Priests Meeting in Ottawa and a seminar on Sensitivity Encounter at Lake Couchiching in the Geneva Park Conference Centre. Fr. O'Neill attended the meeting of Jesuit Chaplains in St. Louis and meetings of the Committee on Higher Studies for the Upper Canadian Province.

The chaplains were also engaged in counselling alumni, in marriage instruction performing marriages, baptisms, and so on.

RECOMMENDATIONSCHAPEL

It seems obvious now that the renovations planned for last summer will still require more money than is available. However, there must be some change in the chapel to foster better communication between the priest and the people. There must be a cleaning of the ceiling and walls, either by vacuuming and/or painting. Mr. Kelly informs me that some plans and monies are ready for this project. We believe the benches should be taken out, the floor scraped or carpeted. Ideally, chairs should be provided; in the event that these are too costly, benches could be constructed from the existing wooden pews. We will need better lighting and better sound, the cost of which should not be too great. The altar will be placed in the body of the church and the benches or chairs around it. We will consult with Professor Richardson who was formerly an architect to give us some advice on the details of the decor.

It is our intention, too, that this space could be used for other purposes such as choral recitals, art displays, etc.

This, we believe, is a minimum change which might be a first phase in a greater change in the chapel. We believe it is inexpensive and will help to create a better liturgy, especially at the daily Mass. It is hoped that this project will be undertaken in the summer and completed by the first of September.

JESUIT FATHERS

The college chaplain should make greater use of the fathers in the Jesuit Residence. This coming year I propose that the Sunday liturgy be given over to four or five of the young fathers. Fr. Mark Gervais has said he would be happy to be involved in this and would like to have the responsibility for coordinating the efforts of these men.

ILE BIZARD

The property at Ile Bizard has been unused for a couple of years. Father Provincial wants us to make use of the house. I have suggested to him that the weekends which were held up north could easily take place at Ile Bizard. Moreover, Mr. Shearer, the Dean of Students, has some designs for Ile Bizard for sensitivity groups, community get togethers, etc. Both he and the chaplain will draw up a more specific plan in the form of a request and submit it to Fr. President and Fr. Provincial.

HINGSTON HALL

I would recommend that a couple of young Jesuits, priests or scholastics, reside in Hingston Hall. The students will accept these men if they are sympathetic to the adolescent mentality. If they are to go into Hingston Hall, they must go in ready to be available to the students at night, and they must be prepared to put up with a certain amount of noise, although I have not been seriously disturbed by the students. I believe there are possibilities for a great apostolate with the young men and women who are residents on campus. Much more Jesuit contact has to be made with the girls in Langley Hall and the men in Hingston Hall. These people are really in need of direction and counselling, and will seek it out if it is available to them.

SUMMER CHAPLAINS

In the past there have been no chaplain services available for summer students in any formal or organized way. Even daily mass has been hit and miss during the summer. I recommend that young Jesuits who have just been ordained and who are interested in campus ministry work a couple of months this summer as chaplains on the campus. If we had one or two such men available I believe they would be busy and would render a service to the summer community.

CHAPLAINS AND THE COLLEGE FACULTIES

There should be more use of the professional people in the college community. The chaplains work is to help our students live their faith. To this end our sociologists, psychologists, theologians, philosophers, etc. would have much to offer. Moreover, I think many of these professors would be happy to get involved in seminars or activities or weekends generated to help the students meet the problems of their faith today. Early in the year the chaplain should meet with the members of these various faculties to discuss the possibilities of working together in some way.

COUNSELLING

We repeat the recommendations made last year which due to circumstances could not be carried out. Namely, that the Student Services Department organize bi-monthly case studies. These case studies would bring together the various counselling agencies on campus; these people would come to know one another and, more importantly, learn to cooperate with one another. For example, Mr. Hale of the Guidance Dept. may be able to help the chaplains, and vice versa; the nurses in the Health Dept., and so on.

MARRIAGES IN THE COLLEGE CHAPEL

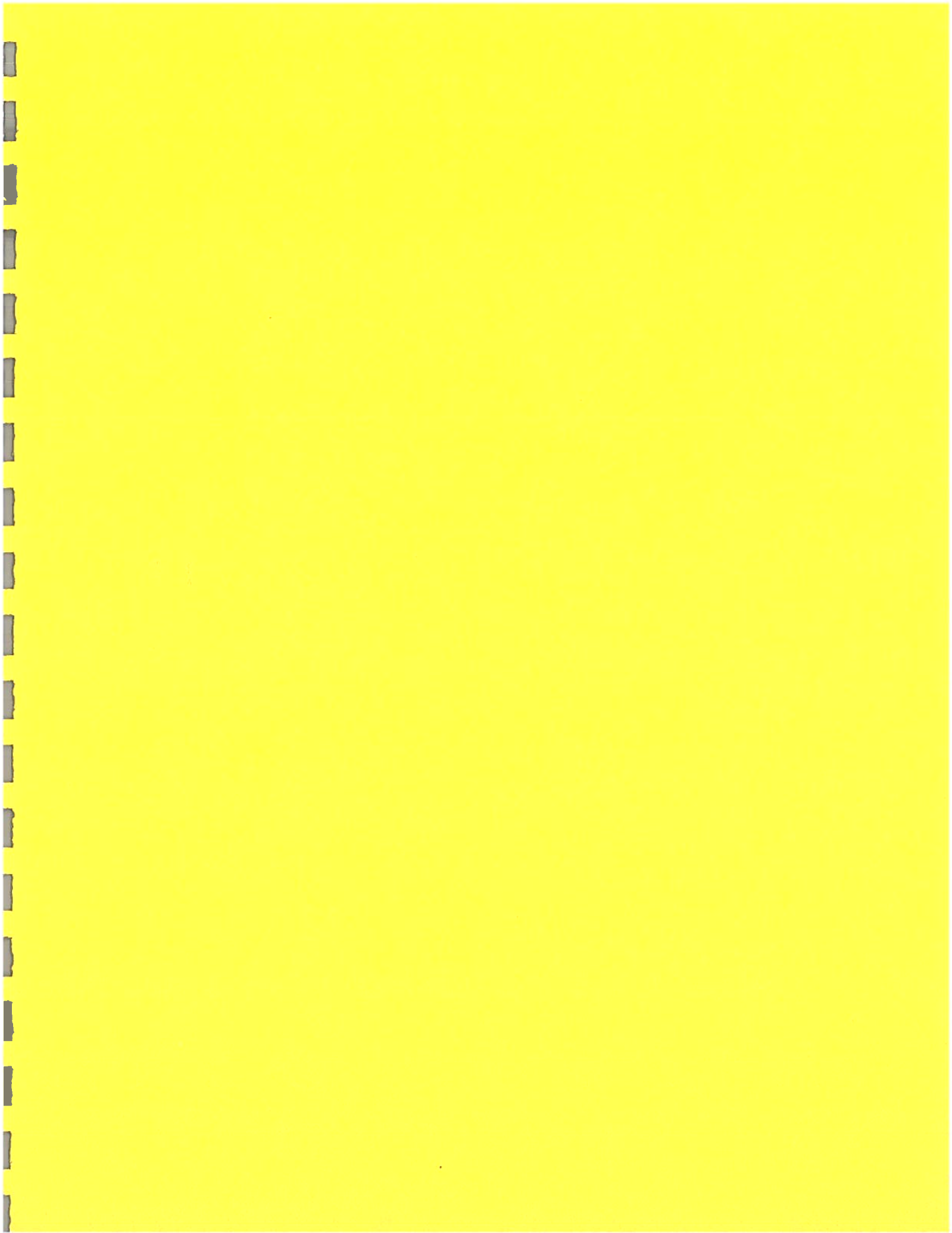
Each year we receive about a dozen requests from former students who wish to use the College Chapel for their wedding. Because there is a diocesan law to the effect that marriages must take place in Parish churches, we have had to refuse these requests.

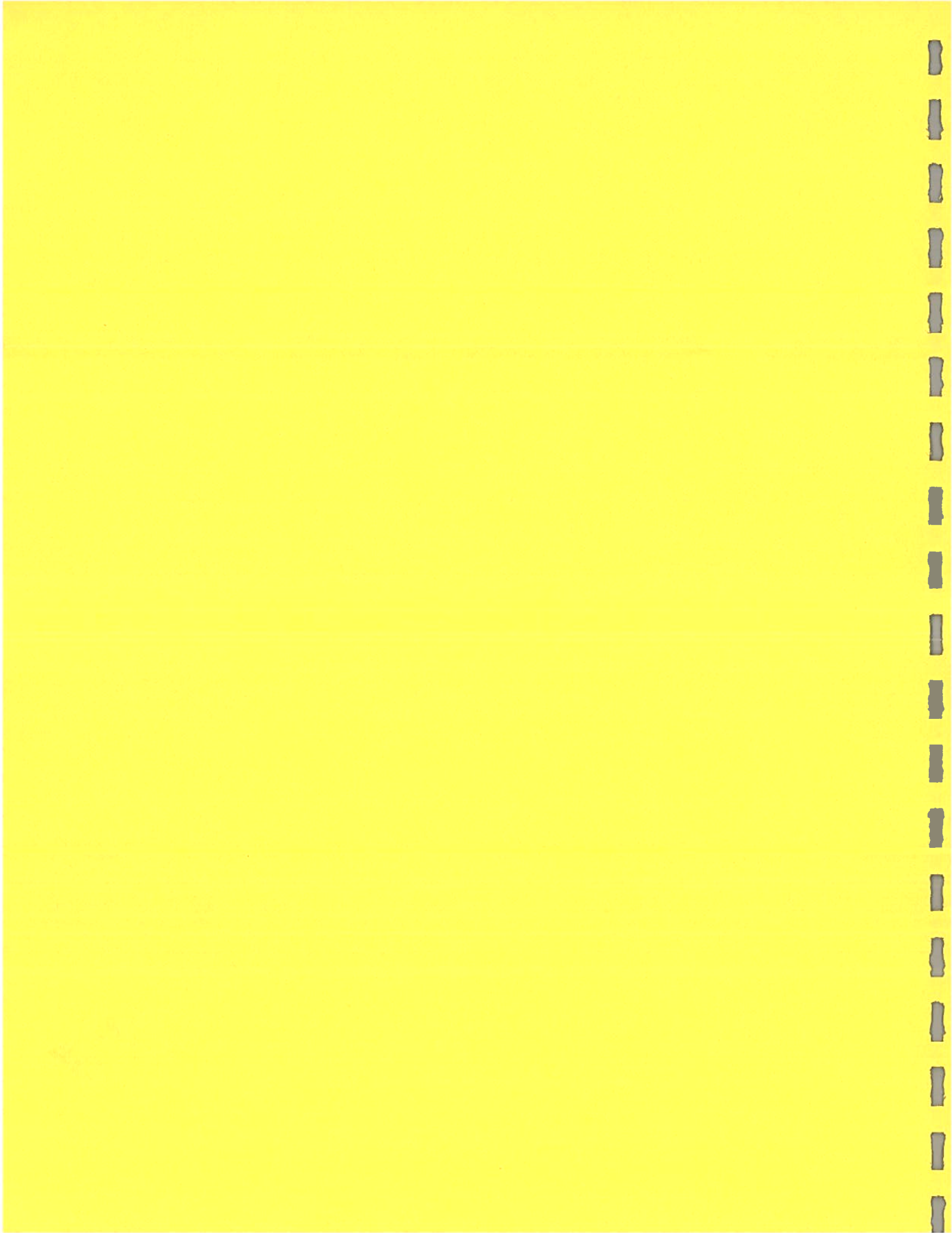
Last year we visited Bishop Gallagher and asked him to make exception for the Loyola Community. As a result of that visit we wrote to Archbishop ? making the same request. We did not receive an answer to this letter. In the meantime, we contact Fr. Willard at the Chancery and asked him to look into the matter for us. This he did. Part of his efforts took him to Fr. Dyer for a

lengthy discussion. Later the subject was brought up at a couple of meetings of priests. Then they asked Fr. Breen to meet with Fr. Dyer to indicate to him that with his cooperation Loyola could have weddings. The Pastor at St. Patrick's has made it possible for weddings to be held at the Newman Club at McGill. Fr. Dyer would only have to allow us to enter the marriage into his books.

After Fr. Breen's visit, Fr. O'Neill went to Fr. Dyer for a final decision. Fr. Dyer claimed it was a decision of the wardens, but admitted he did not want to grant the permission, and it was most unlikely that the wardens would go against his wishes. As it stands now, we could have marriages here if Fr. Dyer would cooperate. His reasons for not going along are bureaucratic and unconvincing in this age of the Changing Church. Where do we go from here?

Fr. O'Neill





Loyola

CAMPUS MINISTRY

OF MONTREAL

1972-73

Memo: Dr. Peter Richardson

re: Use of College Chapel

The College Chapel has as its main purpose to provide a place of quiet prayer and reflection and the place for community worship during the week days and on Sunday. The atmosphere and specific kind of setting that is the chapel will influence the kind of activity that goes on.

At present, the Chapel is free during the day for prayer and worship. We feel that this should be maintained.

In the past two years the Orchestra, Band and Chorale groups have used the chapel for rehearsals on Monday and Wednesday evenings, and on other evenings prior to their concerts. They will continue with that this year. On Tuesday evenings, we have given permission for Meditative Yoga to be done in the Chapel. This is from 5:45 p.m. to 7:30 p.m.

Occasionally on Friday evenings a young group practices on the organ and classical guitar. On Saturdays there are weddings sometimes. On Sundays the Chapel is reserved for Sunday Worship from 10 to 1 p.m.

Our policy at present is to evaluate each request for use of chapel on its own merits in the light of the main purpose of the Chapel.

Concretely, we ask that the general set of the Chapel be left as is except for movable articles and that whoever uses it is responsible for leaving the Chapel in good order.

Lastly, absolutely no smoking in Chapel - new carpet, new floor.

Charles S. Pottie S.J.

Charles S. Pottie, S.J.

March 14, 1973.

<u>Department 405 - Chaplains</u>		(Summary)			
		<u>1972-73</u>	<u>1973-74</u>		
405201	Management	\$10,500	(\$10,500)		(1)
405209	Professional	20,000	(\$20,000)		(2)
405217	Office	5,200	6,200	up \$1,000	(3)
405262	Supplies & General Expenses	1,600	1,600	same	
405276	Printing	500	700	up 200	(4)
405460	Travel	500	2,200	up 1,700	(5)
405645	Belmore House: Operating Expenses	500	800	up 300	(6)
405670	Retreats, Honoraria	1,000	1,500	up 500	(7)
	<u>TOTAL</u>	<u>\$39,800</u>	<u>\$43,500</u>	<u>\$3,700</u>	



CAMPUS MINISTRY

Department 405 - Chaplains (Reasons for increases)

- (1) (2) The Dean of Arts is presently evaluating the chaplains' salaries in relationship to their professional qualifications and the Loyola academic scale. Requests for increases will be submitted accordingly, and as soon as his report is available.
- (3) The secretarial role in campus ministry has expanded because of the nature of the ministry work, the presence of three full-time chaplains and the daily use of Belmore House to include functions both as an administrative assistant and as an executive coordinator. The components of the present job now include:
- a) Secretarial: receptionist, telephone, typing, filing, book-keeping, mailing.
 - b) Administrative assistant to three chaplains: facilitating and carrying out programs in our absence, participation in "house" meetings with the students, contribution to the character and integration of the programs initiated.
 - c) Executive coordinator of Belmore House: manages the house (liason for cleaning, repairs and maintenance), coordinates executive meetings and luncheons, purchases supplies and groceries. Because of the multiple uses of Belmore House, this function often extends into evenings during the week and weekends; in general it demands a built-in attention to the house at all times, which has left the chaplains free to do their professional work.

N.B. A personal note, which goes beyond the institutional description of the job, concerns an quality that Mrs. Humes adds to this particular department on campus. Because she is the mother of eleven children, the students connected with campus ministry have naturally taken to her and turn to her for sorts of advice. Just her presence in the house has added a quality of concern and friendship that have

Loyola

OF MONTREAL

CAMPUS MINISTRY

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attracted so many students and made them feel at home. While this aspect can be found in many places on campus, it is uniquely valuable in the type of pastoral involvement of our ministry.

- (4) We foresee the publication of a brochure on campus ministry which will involve professional costs for layout and design.
- (5) Travel expenses are divided:
 - a) Car: We rent a car from the Jesuit residence, at 12cents per mile, for city use, Lacolle weekends, nearby lectures, etc. Estimated mileage, 6000 per year. Total cost for car - \$720.00
 - b) Conferences, tuition: Two major national conferences each year, the students' Convention and the Chaplains' conference. It is important that both be attended, for the good of Loyola and for our professional and pastoral education in a rapidly changing milieu and ministry. No other "courses" are offered locally. Special conferences for pastoral and theological education - annual estimate per chaplain \$500. Total ... \$1,500.00
- (6) Account 405647 (budget \$1,000) was canceled for 1972-73. Account 405645 (budget \$500) is increased \$300 to cover coffee, tea, groceries, student luncheons or suppers, rental of cutlery, laundry.
- (7) An increase is requested to provide for a more developed program of Campus Ministry events during the academic year. A second major event (in addition to Jean Vanier) is being scheduled.



CAMPUS MINISTRY

OF MONTREAL

Department 405 - Chaplains (Description)

405201	<u>Management</u>	(one chaplain)
405209	<u>Professional</u>	(two chaplains)
405217	<u>Office</u>	(secretary - assistant)
405262	<u>Supplies and General Expenses</u>	(books, subscriptions, chaplains' meetings, film rentals, entertainment)
405276	<u>Printing</u>	(posters, stationery, Xerox, advertising, design and layout for brochure)
405460	<u>Travel</u>	<ul style="list-style-type: none"> a) use of Jesuit car for chaplaincy business, travel. b) professional conferences, tuition fees, room and board.
405645	<u>Belmore House: Operating Expenses</u>	(special luncheons, coffee, groceries, house supplies, rental of cutlery, laundry.
405670	<u>Retreats, Honoraria</u>	

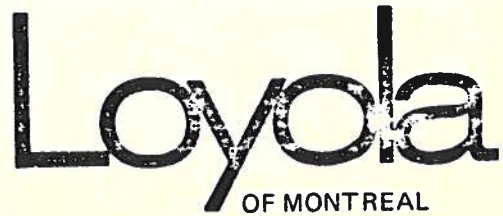


CAMPUS MINISTRY

March 14, 1973.

Department 410 - Chapel (Summary)

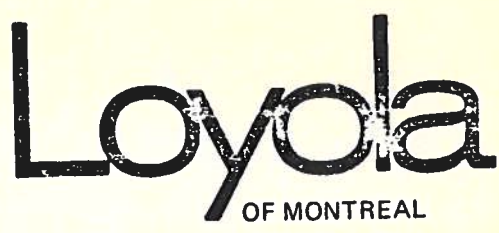
		<u>1972-73</u>	<u>1973-74</u>		
410220	<u>Wages: part-time</u>	\$1,200	\$2,000	up	\$800 (1)
410262	<u>Supplies and General Expenses</u>	1,000	1,000	same	
410276	<u>Printing</u>	300	300	same	
410396	<u>Laundry & dry cleaning</u>	200	200	same	
410446	<u>Repairs & maintenance of Equipment</u>	600	600	same	
	<u>TOTAL</u>	<u>\$3,300</u>	<u>\$4,100</u>	up	\$800 - (24%)



CAMPUS MINISTRY

Department 410 - Chapel (reasons for increase)

- (1) Sacristan's part-time wages extended to 50 weeks to cover the use of the chapel during the summer for weddings and for students on the campus for summer schools (\$2 per hr. - 14 hrs per wk - 50 wks. per year). Other part-time help for special events, Easter, Christmas.

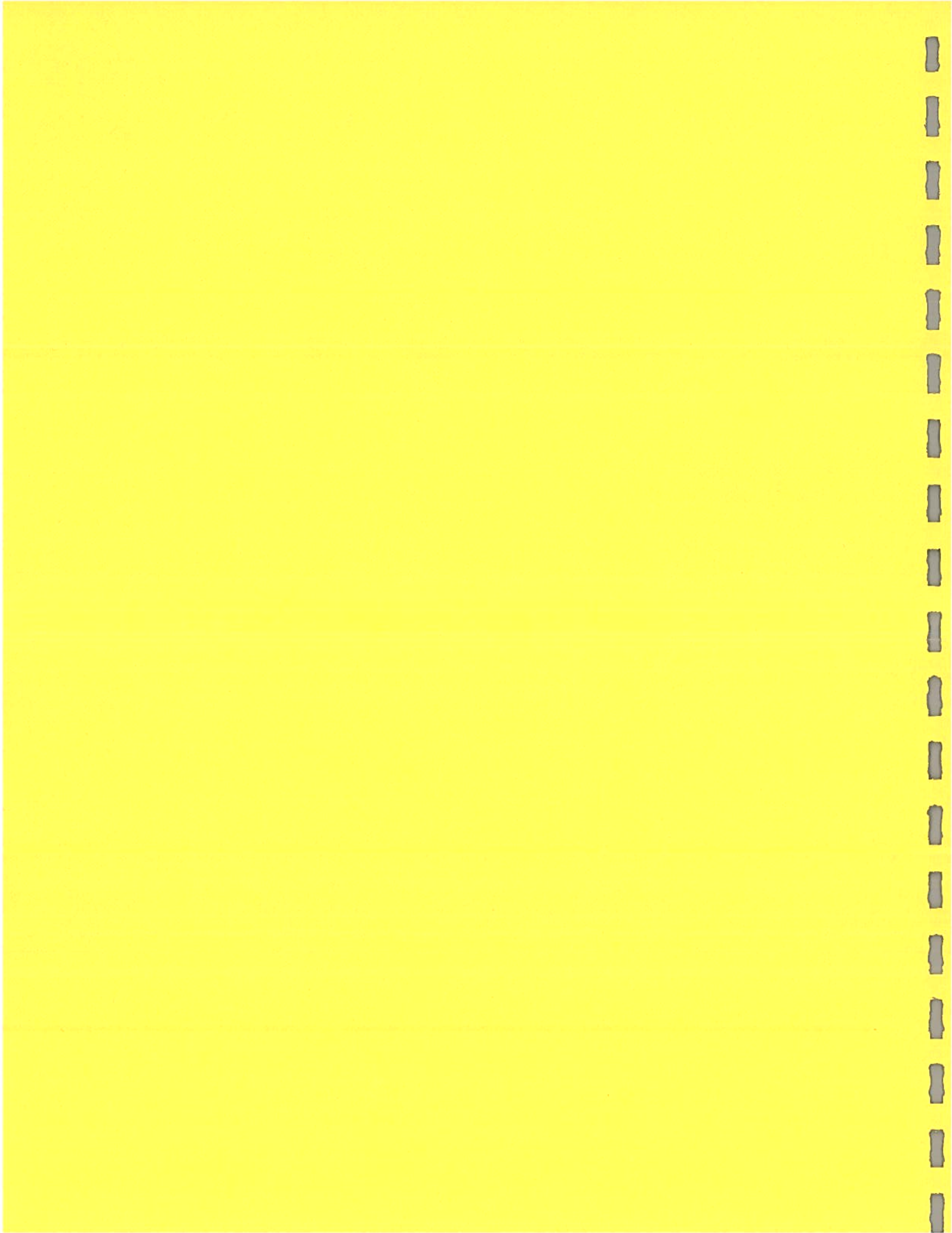


CAMPUS MINISTRY

Department 410 - Chapel (Description)

- 410220 Wages: part-time (regular sacristan, extra help for special events, Holy week, Christmas)
- 410262 Supplies & General Expenses: (Mass wine, candles, altar breads, linens, coffee and chocolate for after Sunday liturgy, Novalis booklets, flowers for altar).
- 410276 Printing (Sunday sheets, flyers and announcements).
- 410396 Laundry & Dry cleaning (vestments and linens)
- 410446 Repairs and maintenance of equipment (organ, microphones, sound system, cleaning of carpet)





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Loyola

CAMPUS MINISTRY OF MONTREAL

President's Report

Ten thousand students at Loyola. For a number of these, Belmore House and the Loyola Campus Ministry has become both a focus of their activity and a base out of which they relate to student life. Belmore House is a Place of Welcome on Campus where students come to talk, meet others, play guitar or chess, cards etc., eat lunch, study, become involved in Campus projects, volunteer programs, or just to hang around. Since the House began in September 1972, it has changed both the image and style of Campus Ministry at Loyola.

Three Chaplains (two priests, one sister) and a secretary make up the team. Their principal aim is to stir up self awareness and social responsibility among the Loyola community. This is to say, in a radical sense, deepening religious consciousness.

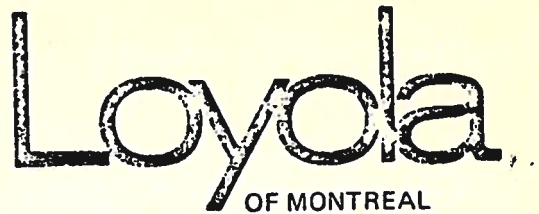
A number of projects throughout the year are geared towards expressing and celebrating this awareness. Wednesday Night Share Supper and Liturgy, the Montée St. Benoit with University students from eastern Canada, Share weekends at Lacolle, Sunday liturgy in the Loyola Chapel, daily Mass on Campus, a prayer room in Belmore House for the needs of Muslim, Protestant and Catholic students, films on the work of Jean Vanier and a lecture by him, Cesar Chavez, the Berrigan Event (six days of discussion, seminar, liturgy and theatre) a ski week, Christmas drive for needy families, Blind children's visit to the Montreal Canadiens, weekly skating period with the blind children, a program of visits and discussions with inmates of Archambault Federal Penitentiary, support for the Farm Workers' boycott in Montreal, personal counselling, spiritual direction and privately directed retreats.

While success or failure is not to be measured by numbers, about 100 students make up the core of Campus Ministry activities, that is to say, are in and out of Belmore House nearly every day. Another 500 are in regular contact. Liturgies in the Loyola Chapel and some public lectures attract crowds up to 600 - 700 people.

During the last few years there has been a shift in the Chaplain's work. It is symbolized by the fact that now there is a team and a large core group, that there is no longer a chaplain's office, but Belmore House. While a great deal of one-to-one meeting goes on, much of the chaplains' work now is in animating groups and stimulating responsibility in a group context.

Robert Gaudet, S.J.
January 23, 1974.

LOYOLA CAMPUS MINISTRY,
3500 BELMORE AVENUE,
MONTREAL 262, QUEBEC.
(514) 484-4095



CAMPUS MINISTRY

May 23, 1974.

Loyola Campus Ministry Report 1973-74

1. Preamble
2. Aim and Objective
3. Values
4. Priorities
5. Programs and Services
 - a) Witness and presence
 - b) Worshipping Community
 - c) Social action and response
6. Summary of Events (1973-74)
 1. Regular events
 2. Special events
 3. Affiliated activities of the Chaplains.

Appendix: Campus Ministry Budget (1974-75)

Clare O'Neill, C.N.D.
Robert Nagy
Robert Gaudet, S.J.

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LOYOLA CAMPUS MINISTRY,
3500 BELMORE AVENUE,
MONTREAL 262, QUEBEC.
(514) 484-4095

1. Preamble

Canada's founding people and their institutions were nourished by the Christian tradition. This important historical fact is a basic part of our self-understanding as nation and individuals. It is essential to our well-being and to the openness and depth of the educational experience. The Jesuits at Loyola were a great part of that early tradition and the role of Presence and Witness was theirs, along with the faculty as a whole.

Today, however this focus rests mainly with Campus Ministry. We see our fidelity to this task in terms of the pluralism of our religious and cultural beginnings even though spoken within the context of our own religious option. It is in this sense we wish to speak to the whole mass as to spiritual values, moral concern, social responsibility, religious values and brotherhood - individual and communal.

2. Aim and Objective

The aim of Campus Ministry is the growth and fulfillment of the whole person. Indeed this is the aim of the university itself. What distinguishes Campus Ministry from the other departments and services within the university is the perspective it takes.

While the Health Department may focus on a sound body, athletics on development of bodily skills, and academic subjects on the training of the mind and intellectual development, Campus Ministry looks towards the life of the spirit, the religious dimension of the person, and the other qualities of life necessary for personal fulfillment and happiness.

It is concerned with how one finds peace and fulfillment within the recognition of personal gifts, talents and limitations, as well as within the opportunities and constraints of our own culture.

3. Values

Life itself is a gift and each person has a responsibility to discover and follow the values which will bring fulfillment and peace. Campus Ministry recognizes the Judeo-Christian values, the root of our culture; it recognizes the dominant Christian experience of Canada, and the influence of the Catholic tradition at Loyola brought by the Jesuit Fathers. But at the same time, it recognizes the pluralism of culture and religion and the right and necessity of each individual to follow his beliefs.

In the context of values that speak to the whole man, Campus Ministry is concerned with stimulating social responsibility, moral concern, spiritual values, religious awareness and brotherhood, both individual and communal.

Campus Ministry will be looked upon by some as a sign of contradiction. It also will be opposed by others as a defender of unpopular causes. But it will always try to clarify and defend the best values which underlie our cultural and religious traditions. For this reason Campus Ministry is held accountable to the President alone.

4. Priorities

- a) Witness and Presence
- b) Worshipping Community
- c) Social Action and response

5. Programs and Services

a) Witness and presence

1. Personnel: two priests, one religious sister and one secretary are available all year round as coordinators, organizers, animators and counsellors. c/f Summary of Events.
2. Belmore House: A Place of Welcome for all, the center of the Campus Ministry activity, where students can lounge around, use kitchen facilities, meet others, study, visit or just relax.
3. Loyola College Chapel: A large beautiful building adapted to Loyola's gothic architecture; seating capacity 400. Used for worship and certain other activities appropriate to the atmosphere of a chapel. (Choral Society presentations, Jean Vanier lecture, Sri Chinmoy) c/f Summary of Events.
4. Kingston Hall Chapel: A small chapel in the Kingston Hall Residence; seating capacity 50. Used for Mass during the week and on weekends, occasional baptisms, etc.
5. Programs: A number of activities are planned that allow for a sharing of one's values and life, and at the same time expose the individual to the challenge of another's views and experience.

Individuals of outstanding character whose lives have made significant social contribution (Jean Vanier, Daniel Berrigan, Cesar Chavez) were invited to speak and share with the Loyola community. Jean Vanier's visit was preceded by a series of films on his work; the Berrigan Event was a major activity extending over the course of a week. Cesar Chavez preached at Sunday Mass and attended a reception at Belmore House. c/f Summary of Events.

Montee St. Renoit: A bilingual and bicultural weekend for university students of eastern Canada, one of praying together, climbing a mountain together, hiking and camping. c/f Summary of Events

Weekends of Sharing and Prayer: Animated by the Chaplains, organized by the students. Weekends directed towards seeing one's responsibility to self and others in a faith context. c/f Summary of events.

b) Worshipping Community

A time for the Loyola Community to celebrate life (both its ups and its downs) and to worship the Creator of life. Prayer is both private and communal. While all are encouraged to pray on their own, Campus Ministry makes a special effort to provide suitable and creative worship for the community each day, but especially at the Sunday Eucharist and special times of the year.

(Advent, Christmas, Lent, Holy Week, Easter Sunday, Graduation Day, Weddings, Funerals) c/f Summary of Events.

b) Worshipping Community cont'd.

Informal liturgies are provided in the atmosphere of Belmore House every other week at the Wednesday Night Shared Supper and Liturgy.

c) Social Action and Response

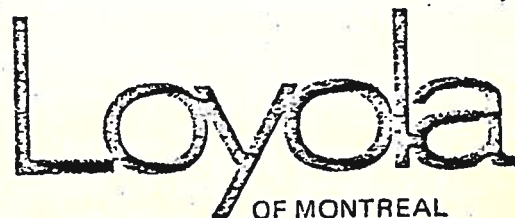
Personal values, once discovered and made one's own, call for expression at the service of others. The dynamic of personal growth consists in both an inward and outward component. Programs and opportunities of response and social action are meant to be both a means of discovering personal values as well as a way of expressing them.

Needy families at Christmas

Weekly skating with blind children

Farmworkers Support Committee for the Grape & Lettuce Boycott

Archambault Federal Penitentiary: Panel discussions once a month with the Oasis group. c/f Summary of Events.



CAMPUS MINISTRY

Loyola Campus Ministry (1973-74) - Summary of Events

1. Regular Events

Sunday Eucharist, Loyola Chapel 11:15 a.m. (200-300)
 Daily Mass, 12:05 p.m. (15-25)
 Hour of Group Prayer, Tuesday 2:30 p.m. (5-10)
 Folk Group Practice (times varied) (5-10)
 Wednesday Shared Supper & Liturgy (every second week) (10-25)
 Blind Children - weekly skating during the winter months at the Loyola Rink (10-15)
 Boycott Teach-in, Thursday 7:30 p.m. (Jan. - April) (10-20)
 Picketing Dominion Stores, Saturday 11 a.m. (began in January) (10-20)
 Archambault Federal Penitentiary: Panel presentation once a month by 4 students to the Oasis Group.
 Archambault Meetings: Every 2nd week (15-20) at Belmore House
 Counselling and Spiritual direction (15 per week)
 Belmore House daily traffic: 50 - 100 during the fall prior to the opening of the Campus Centre. Some drop-off after the opening of the Center.
 Student Service meetings: general meetings and committee meetings
 Report to the President: once per month.

2. Special Events

National Conference of Catholic University Students (Newman Convention)
 Regina, Sask., Aug. 29 - Sept. 2, 1973 (7 students)
 Montee St. Benoit - Sept. 29-30 (30)
 Celebration of Beginning - (Campus Orientation Program) Hingston Hall
 September 18 (300)
 Lacolle Weekend (25)
 Blind Children: Christmas visit to the Montreal Canadiens hockey practice at the Forum (20)
 Christmas Drive for needy families (25 families)
 Christmas Santa Claus party for the children of the needy families (50 children)
 Christmas party for foreign students - (Belmore House) (75)
 Ski Week - North Conway, New Hampshire (35)
 Tour of Archambault Penitentiary (2 tours - 10 students each)
 Archambault Sunday Chapel Service - (3 students every 2 months)
 Penitential Service: Advent - Lent (Loyola Chapel) (65)
 Jean Vanier films: three films presented over a two week period in preparation for Vanier's visit.
 Jean Vanier Lecture: Loyola Chapel, packed house (600-700) March 16
 Ramadan: Month of Prayer - 3 to 6 Muslim students used the Prayer Room at Belmore House for daily prayer.

LOYOLA CAMPUS MINISTRY,
 3500 BELMORE AVENUE,
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2. Special Events cont'd.....

Sri Chinmoy film: "A Day in the life of a Spiritual Master" (50)
 Sri Chinmoy Lecture: Loyola Chapel
 Day of Faith and Sharing: March 23 - Louis Raby, Animator (20 people took part)
 Berrigan Event: Seminar, public lectures, dramatic productions, liturgy co-sponsored by Campus Ministry (January 17-22)
 Priest Teach-in: film and discussion on the grape and lettuce boycott (7 priests attended) February 12
 Vanier style retreat week-end - held at Cleveland - March
 Starvation: 17 people - a 24 hour fast - raised \$533 for the California farmworkers.
 Serendipity Workshop: Boston - 6 students
 West Island Boycott Teach-in: April 25/for farmworkers support committee - "Solidarity and Planning" (50)
 Sunday liturgy: special homilists
 Cesar Chavez - December
 Daniel Berrigan - January
 Patrick Malone, S.J. - Founder's Day, March
 Louis Raby - March
 John Banks - April
 Paul Curtin - May

Midnight Mass - Christmas (600)
 Ash Wednesdays - (100-125)
 and other Special para liturgies eg. Beginnings - using various student talent in music, dance, mime, audio-visuals, involving (10-15)

Holy Week:

Holy Thursday	(100)	Robert Nagy
Good Friday	(220)	Marc Gervais, S.J.
Holy Saturday	(100)	David Eley, S.J.
Easter Sunday	(350)	Robert Gaudet, S.J.

Noon hour music listening (Lent)

3. Affiliated Activities

Eight Day Retreats - Gaudet (3) O'Neill - (1)
 Weekend Retreats - Gaudet (1) O'Neill - (2)
 Evenings of Recollection - Gaudet (3)
 Marriages and Marriage preparations - counselling 6 - 2 hour sessions per couple plus rehearsal - Gaudet (3) Nagy (10)
 Baptisms: Gaudet (1) Nagy (2)
 California Clergy Fact-finding trip: February/Gaudet (10 days)
 St. Thomas More Panel: Gaudet
 Catholic Information Centre Luncheons: Gaudet (1) O'Neill (4) Nagy (1) (and discussion)
 Chaplains' meeting - Halifax - May 6 - 10
 Jesuit Workshop on Spiritual Exercises: Guelph, July - Gaudet - (12 days)
 Workshop on Spiritual Direction - O'Neill - conducted (1) (Weekend)
 Workshop on Theology & Spirituality - O'Neill (1) (5 days)
 Workshop on Social Justice - O'Neill (1)
 Day of Recollection - O'Neill (1)
 Federation of Catholic Charities - One-day Workshop and Discussion (Gaudet)
 Montreal Court House - Testifying on behalf of Loyola Students -(1 day)

3- Affiliated Activities cont'd.

Regis College Evaluation Committee - Toronto - Final Report submitted in January. (Gaudet)

Priest Study Session Lecture "Young Peoples' Notion of Sin" - (Gaudet)

Diocesan Liturgical Commission - Organized with Dr. Peter Jones a Program for evaluating liturgy and discovering the prayer dimension of Worship in its public and private dimension. (Nagy)

Parish Zone Meetings - relating our Pastoral and social actions to the local community. (Nagy) 8 meetings)

McGill Faculty Prayer Group - once a month for prayer - discussion and Eucharist. (Nagy)

Annunciation Parish Lecture - "The Problem of Worship Today and its place in Young Peoples Lives" (Nagy)

Priests Study Week - (Nagy)

Oka - Benedict-Vanier Day inquiry into prayer - in life and worship. (Nagy)

Bishops Committee re Diocesan Pastoral Program - Building Community (Nagy)

Regular meetings with mixed group - discussing the pro's and con's of community and Team Work - Diocesan Priests - Sisters and laymen. (Nagy)
(O'Neill) (9 meetings)

May 17, 1974.

LOYOLA CHAPEL: The use of space: September 1973 - August 1974

1. LITURGY: Regular and Special Masses

Sunday Liturgy: for 38 Sundays between September and May:
average attendance 225. 8,450

Daily Mass: Mon. Wed. Fri. at noon: average attendance
20, for 105 days. 2,100

Special Liturgies:

Christmas	800
Ash Wednesday Penitential	100
Holy Thursday Seder Supper	120
Good Friday	150
Holy Saturday	200

John XXIII Choir Camp:

Sept. 2 - celebrated by Bishop Crowley	500
July 15 - directed by John MacMaster	200

Memorial Masses:

Clive Moore (faculty: May 1)	100
George Uihlein (Dean of Men: July 3)	200
Joseph Petrilli (student: Aug. 7)	75
Mrs. Kenyon (Mother of Ray Kenyon)	75

Convocation Mass: Loyola of Montreal, June 1 300

First Masses: Len Attilia, S.J., Vince McGrath, S.J.
and Robert Foliot, S.J.. Newly ordained
priests and former Loyola teachers, May 8 300

Anniversary Masses:

The Cassidy Family: 50th Wedding Anniversary June 22.	100
Rev. E.M. Brown, S.J.: 50 years a Jesuit, former Rector of Loyola - Sept. 9	200

Loyola High School Liturgies:

School Opening - Sept. 5	600
Mother & Son Banquet Mass - May 9	400
School Closing - May 27 - 28	600
Convocation Mass - May 20	400

Baptisms:

Dec. 31 by R. Gaudet, S.J.	30
April 21 by R. Nagy	30
April 28 by M. Gervais, S.J.	20
July 28 by A. Conlon, S.J.	20

Weddings:

59 Weddings (Sept. - Sept.) nearly all on Saturdays. Average attendance 100 (20 by Loyola Campus Ministry, 39 by St. Ignatius Parish) 5,900

49 Weddings Rehearsals. Friday evenings preceding the weddings.

2. MUSIC PRACTICES:

Orchestra Practice: every Wednesday evening for 42 weeks (Sept. - June) under the direction of Elizabeth Haughey. (45 members) 1,890

Loyola Concert Band: every Thursday evening for 44 weeks (25 members) under the direction of Elizabeth Haughey. 1,100

Organ Practice: every day 9 - 10 a.m., Bryan Patterson and 5 - 7 p.m. John Donohue except when the chapel was otherwise used.

Brass Group: under the direction of Dan Byrnes, 10 free evenings between 7 - 10 p.m., December, February, May (5 members) 50

Band Practice: Martin Taylor and his group, 24 free evenings between April and June. (5 members) 120

3. CONCERTS:

Orchestra Concert - November 26	600
Christmas Choral Concert - December 3	400
Worcester Choral Society - March 22	100
Margaret Trethewey Concert - April 8	300
Loyola High School Christmas Concert - December 9	200
Loyola High School Concert - May 24	200

4. SPECIAL EVENTS IN THE CHAPEL

<u>Jean Vanier</u> - March 16	600
<u>Sri Chinmoy</u> - Spiritual Master affiliated with the United Nations in New York. Held a prayer meeting for his Montreal disciples. Nov. 3	150
<u>R.D. Laing Lecture</u> - sponsored by the Lacolle Center - March 5.	600

<u>The Berrigan Event</u> - Third World Dialogue - Jan. 18	200
Sunday Liturgy Homily - Jan. 20	400
Meditation - Jan. 22	100
<u>Cesar Chavez</u> - Dec. 3	350
<u>Day of Faith & Sharing</u> - with Louis Raby	40
<u>Prayer Group</u> - 8 students and staff - one meeting per week for 12 weeks.	96
<u>Lenten Program of Music</u> - five noon hour programs during April	
<u>Private Study</u> - since November 1972 the Chapel has been available for private study between 8:30 a.m. and 6 p.m.	

SUMMARY:

Number of events held in Loyola Chapel 427
 Number of people involved 29,466

PERSONNEL - SIR GEORGE WILLIAMS UNIVERSITY

Rev. Matti Terho - full time, salary paid by university
 Sister Leyla Raphael - full time, salary paid by diocese

Part time secretarial staff furnished by Dean of Students office.

PERSONNEL - LOYOLA OF MONTREAL

Rev. Robert Nagge - full time, salary paid by college
 Rev. Robert Gaudet, S.J. - full time, salary paid by college
 Sister Kay Duffin C.N.D. - full time, salary paid by college

Mrs. T. Humes, Secretary - full time, salary paid by college

PROPOSED BUDGET - 1974-75 - SIR GEORGE WILLIAMS UNIVERSITY

170	Office (Full-Time Univ. Chaplain)	\$12,000.00
175	Office (Part-Time)	200.00
190	Employee Benefits	150.00
200	Travel	150.00
220	Promotional	500.00
240	Books & Subscriptions	80.00
250	Printing & Stationery	150.00
260	Materials & Supplies	100.00
290	Physical Plant Charges	100.00
300	Office Expenses	150.00
330	Telephone	250.00
360	Equipment	650.00
500	Space	1,500.00
TOTAL		<hr/> \$15,980.00 <hr/>

APPROVED BUDGET - 1974-75 - LOYOLA OF MONTREAL

Chaplaincy - Department 668		\$ 8,800.00
668-201	Wages: Management	22,700.00
668-209	Wages: Professional	6,900.00
668-217	Wages: Office	2,300.00
668-261	Travel	1,600.00
668-281	Supplies and General Expenses Office	700.00
668-285	Printing	800.00
668-439	Belmore House	1,500.00
668-440	Retreats, Honorarium	3,300.00 ✓
668-242	Department Fringe Benefits	
TOTAL		<hr/> \$48,400.00 <hr/>

Chapel - Department 670		\$ 2,000.00
670-220	Wages: Part-time	1,000.00
670-281	Supplies & Expenses	300.00
670-285	Printing	200.00
670-385	Laundry, Dry Cleaning	600.00
670-542	Equipment, Repairs, Maintenance	200.00 ✓
670-242	Department Fringe Benefits	(500.00) ✓
670-750	Transfer from College Revenue (High School)	
TOTAL		<hr/> \$ 3,800.00 <hr/>

SPACE - SIR GEORGE WILLIAMS UNIVERSITY

One lounge and inner office - 6th floor, Hall Building - 401 square feet

SPACE - LOYOLA OF MONTREAL1. Belmore House

3500 Belmore Avenue

An informal center on campus, a sort of home for students, including four offices for the chaplains and secretary, discussion and lounge rooms, kitchen and dining/study room. - 610 square feet

2. Loyola Chapel

An independent building on campus, beautiful gothic architecture with a seating capacity of 440. (Formerly used as both College Chapel and St. Ignatius Parish). - 10,900 square feet

St. Ignatius
1933-66

3. Hingston Hall Chapel

A small chapel inside the Hingston Hall Residence. Seating capacity of 40. - 1,090 square feet

4. Student Services Office

AD-124

One office in the administration building used for associate chaplains, special project office, and for some personal interviews. - 124 square feet

CONCLUSIONS AND RECOMMENDATIONS

1. While the aim and vision of Campus Ministry at Concordia is the same for both campuses, the historical roots of the religious tradition on the Sir George campus and the Loyola campus are widely different and are to be respected.
2. Because of the difference in religious tradition and practice, and in the present difference in religious composition of each community, no one model of operation for Campus Ministry in Concordia is feasible for both campuses.
3. The communities at both the Sir George campus and the Loyola campus have different expectations and needs concerning worship and religious practice, which should be met accordingly on each campus.
4. The model for Campus Ministry in Concordia is one of unity in aim and vision, but of plurality in practice and operation.
5. The late 1960's brought watershed years for Campus Ministry on both campuses.

6. The new vitality of Campus Ministry on the Loyola campus, coming out of the turmoil and violence of the late 60's, should be preserved, encouraged and supported.
7. The needs of Campus Ministry on the Sir George campus, especially as regards space, have not been recognized and met by the administration.
8. Campus Ministry on the two campuses have begun to cooperate in 1974 on joint projects and programming (e.g. Archambault Federal Prison group, grape and lettuce boycott activities, Montreal inter-faith committee, Faculty and Staff Day of Recollection and Prayer, program planning for a guest speaker for Peace and Development, program to renew the spirit of Christmas).
9. Campus Ministry on both campuses will continue to reach out to the community on the other campus for more ways of sharing and cooperating in programs and services.
10. One office for associate chaplains from the Sir George campus is available on the Loyola campus.
11. The Hingston Hall chapel should be renovated to an informal atmosphere, more suitable for students, and more flexible in use for chapel, quiet room, prayer groups, etc.
12. Campus Ministry on the Loyola campus should remain accountable to the Principal, while administratively under Student Services.

Loyola

CAMPUS MINISTRY OF MONTREAL

April 30, 1974.

Department 668 - Chaplaincy (Summary 1974-75)

<u>1. Operational Budget</u>	<u>1973-74</u>	<u>1974-75</u>	
668-201 Wages: Management	\$10,500.00	\$10,500.00	same
668-209 Wages: Professional	\$21,500.00	\$21,500.00	same
668-217 Wages: Office	\$6,200.00	\$8,000.00	increase
668-218 Wages: Part-time	\$500.00	\$500.00	same
668-261 Travel	\$2,200.00	\$3,120.00	increase
668-281 Supplies and General Expenses Office	\$1,600.00	\$1,800.00	increase
668-285 Printing	\$700.00	700.00	same
668-439 Belmore House	\$800.00	800.00	same
668-440 Retreats, Honorarium	\$1,500.00	\$1,500.00	same
	<u>\$45,500.00</u>	<u>\$48,400.00</u>	

1. Other than Operational Budget

668-242 Department Fringe Benefits	\$3,400.00
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Department 668 - Chaplaincy

(Reasons for increase 1974-75)

(1) 668-217 Wages - Office

Campus Ministry has evolved during the last two years since the introduction of a team of three chaplains, and the function of a ministry center in Belmore House. While office staff may have fallen into the category of "secretary" at the beginning of our present style of Campus Ministry, today it demands a radical reclassification both in terms of job definition and job remuneration. The functions of the present job are found in no other department on the Loyola Campus. We label the broad definition of the job as Executive Secretary. We define the component roles as follows:

- A) Administrator of Belmore House: House manager, opens and closes every day, provides for maintenance and repair, keeps on eye on security, cleaning, garbage disposal, shopping for small food supplies, arranging luncheons and luncheon meetings, oversees guests who sometimes stay overnight or on weekends, often is called upon in the evening or on weekends to open the house for Campus Ministry events, or for books etc. forgotten by students. In short, she oversees and has responsibility for the house.
- B) Animator of programs and Student Advisor: Because of the nature of the pastoral activities of Campus Ministry, her knowledge of the students is crucial for the success of the programs. Her constant presence and availability give her perhaps more contact and knowledge of the students who come into Belmore than the chaplains, since often the chaplains are busy in private interviews or meetings.

Her role as advisor to students has grown naturally and with our approval and encouragement. Being the mother of eleven children has attracted many students to trust her and seek her advice concerning home situations, interpersonal problems and relationships. For a few students she is the main source of advice. This often extends beyond official hours into evenings or weekends.

She makes contact with students, suggests involvement in activities according to individual's interests, is sensitive to their needs, promotes participation and organization, follows up on student interest and developing programs.

- C) Secretary: She performs the regular secretarial activities for three full time chaplains; typing, filing, receptionist, telephone, book-keeping and accounting, mailing, errands to the print shop, etc.

The programs of Campus Ministry have expanded during the past two years, and with it the place of Belmore House and the job of the one office-staff. We judge that her job should be reclassified, that it goes beyond secretarial categories and responsibilities and that her salary should be adjusted for the 1974-75 budget to \$8000 per year.

(2) 668-261 Travel (These expenses are divided)

- A) Car Mileage: Campus Ministry does not own a car. Gasoline mileage is reimbursed at \$.12 per mile for city use, Lacolle weekends, Montee St. Benoit week-end, Archambault Penitentiary visits, Serendipity Workshops, etc.
Estimated mileage, 6000 miles per year. Cost \$720.00

- (B) Annual Chaplains' Convention and Annual Students' Convention: Two major National Conventions for those in Campus Ministry, one only for Chaplains, the other for students and chaplains together 1974-75/students convention (London: 1974-75/Chaplains convention in Western Canada (Victoria or Edmonton). Estimated cost per chaplain \$600 for both conventions.

Cost \$1800.00

- (C) Conferences, Training Seminars: Special conferences for pastoral and theological training and re-education. Jean Vanier retreat - directors (Cleveland), Serendipity Leadership Training, (Boston), Urban Ministries Meeting (Toronto), United Farmworker Fact-Finding (California). Estimated cost per Chaplain \$200.00.

Cost \$600.00

TOTAL TRAVEL BUDGET \$3120.00

(3) 668-281 Supplies & General Expenses Office

An increase of general office expenses based on increased volume of work and rising costs of items needed.

Department 668 : Chaplaincy (Description 1974-75)

1. Operation Budget

- 668-201 Wages: Management One chaplain
- 668-209 Wages: Professional Two chaplains
- 668-217 Wages: Office Executive Secretary
- 668-218 Wages: part-time Supplementary help in times of emergency, illness, holidays
- 668-261 Travel: Includes the three categories of:
 - 1) Car mileage: daily and weekly expenses for Campus Ministry
 - 2) Annual chaplains' convention and annual students' convention
 - 3) Conferences, training seminars.
- 668-281 Supplies & General Expenses Office: Books, subscriptions, telephone, office supplies, video tapes, music tapes, flowers for the sick, Stationery (envelopes, telephone pads, scratch pads etc.)
- 668-285 Printing: Loyola circulars, publicity for programs, posters, stationery, xerox, advertising, brochure design and layout, house signs.
- 668-439 Belmore House: Coffee, groceries, house supplies, laundry and dry-cleaning, luncheons, shared suppers, hospitality, guests, kitchen needs, film rentals, entertainment.
- 668-440 Retreats, Honorarium: Guest speakers, priest substitutes for special occasions, retreat directors, musicians (Christmas, Holy Week, etc.) (Jean Vanier, Berrigan, Chavez, Resurrection Folk Group, Brass Quintet, Louis Raby etc.)

2. Other than Operational Budget

- 668-242 Department fringe benefits: Funds paid by Loyola for Employees benefits health, pension, (Payroll Department)

Department 670 : Chapel

(Summary) 1974-75

April 30, 1974.

1973 - 74

1974 - 75

1. Operational Budget

670-220	Wages: part-time	\$1200	\$1200	same
670-281	Supplies & Expenses	\$1000	\$1000	same
670-285	Printing	\$300	\$300	same
670-385	Laundry, Dry cleaning	\$200	\$200	same
670-542	Equipment, repairs, amintenance	\$600	\$1100	increase
		<hr/>	<hr/>	
		\$3300	\$3800	
		<hr/>	<hr/>	

2. Other than Operational Budget

670-242	Department fringe benefits	\$200
670-750	Transfer from College Revenue	\$500
486	Sunday Collections	\$455.58

Department 670 (Chapel) (Reasons for increase)

(1) 670-542 Equipment, repairs, maintenance:

(a) New microphones for the sound system in the chapel,
Loyola's Audio-Visual department has been consulted
and is making recommendations.

Estimate \$300.00

(b) Construction of platforms for the altar and
lectern, banner material, art work, baldachino.

Estimate \$800.00

Total \$1100.00

Department 670 : Chapel (Description) 1974-75

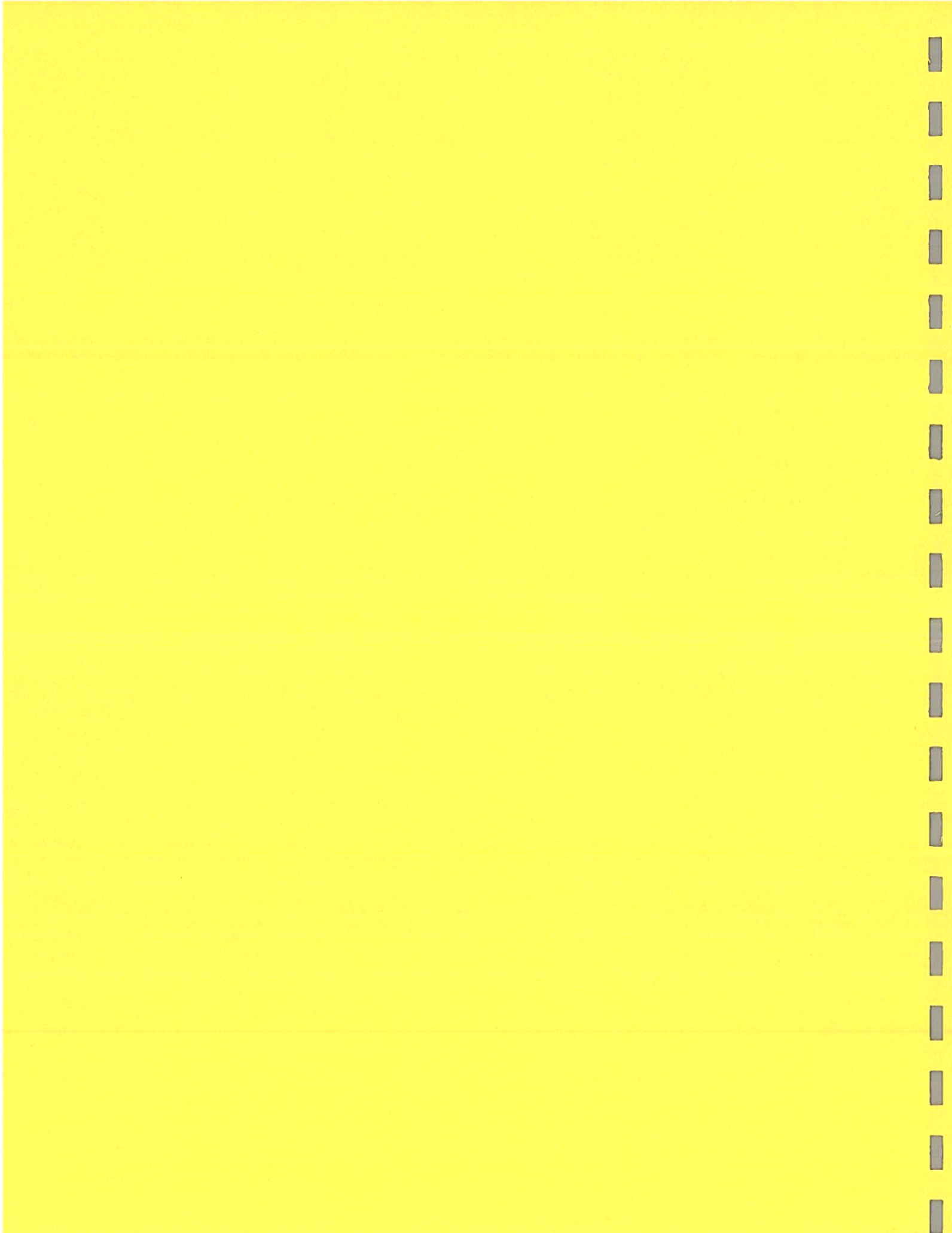
1- Operational Budget:

- 670-220 Wages: Part-time Sacristan's part-time wages continue all year, including summer school. Rate \$2.10 per hour, 10 - 12 hours per week for 52 weeks. Extra help sometimes needed for weddings, Holy Week and Christmas.
- 670-281 Supplies & Expenses: Mass wine, candles, hosts, altar flowers, linens, vestments, liturgy booklets, coffee and chocolate for after Sunday liturgy, diocesan publications.
- 670-285 Printing: Sunday sheets, Campus Ministry circulars, announcements.
- 670-385 Laundry, Dry Cleaning: Vestments, altar linens
- 670-542 Equipment, Repairs and maintenance: Chapel organ, microphones, speakers, amplifiers, cleaning of carpets, minor carpentry construction, repairs of benches.

2- Other than Operational Budget:

- 670-242 Department fringe benefits: Funds paid by Loyola for Employees benefits, health, pension, (payroll Department)
- 670-750 Transfer from College Revenue: Transfer of funds for Loyola High School rental of Chapel.
- 486 Sunday Collections: Publicly announced and given to specific causes (Peace and Development, India, needy families at Christmas, etc.)





REPORT OF THE SUB-COMMITTEE ON THE CAMPUS MINISTRY*

to the

JOINT COMMITTEE ON STUDENT SERVICES -

FINANCING FOR CONCORDIA UNIVERSITY

December 3, 1974

* Rev. Matti Terho
Sr. Leyla Raphael

Brian T. Counihan
Sr. Kay Duffin
Rev. Robert Gaudet, S.J.
Rev. Robert Nagge

Aim + VISION OF CAMPUS MINISTRY

The God dimension or religious dimension of man is a very real part of our human history. It must, therefore, have a place within the University. However, not only as a museum piece or as some chunk of man's archaic residue. In such a context it has little real meaning - it can only be understood as part of man's lived experience. The religious reality is again being appreciated on many levels of perception. It hasn't taken long for the death of God to carry the death of man in his wake.

We as campus ministers see our role as that of bringing a creative religious response to the individual as well as the whole of the university community. This response tries to integrate the religious reality into one's life situation, which we feel is essential to the wholeness of a person. This wholeness is relational, that is, it fosters a responsibility to creating community with integrity and wholeness.

This service is exercised on three levels. First to the individual, second to the university within its educative function and finally to the civic and world community. It is a service that tries to heighten the dignity of the person within the community - a dignity that arises out of a critical sense of values and co-responsibility in what form and direction the community takes.

To fulfill this role it seems essential that this service must be extremely sensitive to our authentic contemporary values, as well as to its areas of disintegration, alienation or dehumanization.

It is to this fundamental human malaise that we must speak. Man has and will always have difficulty coping with finitude in its absolute sense, e.g. death or its relative sense, e.g. failure and inadequacies. This fundamental fact, coupled with alienation, meaninglessness and guilt at his lack of self-fulfillment or anothers, can shatter man's wholeness. We feel that this is the crux of our role - both to the individual and the community in these crisis.

Crisis in its widest sense of (some need) is the way all university services function and certainly chaplaincy can be simply described in those terms.

However, while we feel that service station or band-aid ministry is necessary in immediate crises, we don't see our role primarily in this sense. Crisis counselling of all types only deals with a minority of the community. We see our role as a creative outreach to the spiritual and mental well-being of the whole community therefore not only individual crisis but the crises of man. We believe that in some sense we are called to be the goad to his conscience.

As conscience of the community, we believe that in our ecumenical religious climate, we can be a built-in factor of criticism of the status quo - of all levels of University life, faculty, administration of students and staff. We believe that such a role is an essential

part of an institution and necessary for the mature exercise of authority. It is within this context that we believe we must speak strongly of values, of justice and charity and the fundamental co-responsibility of the community for its individual and communal integrity. It is again within this framework we believe that we can bring about the celebrational aspects of community in its life of birth, death and initiation into new life - marriage, brotherhood, etc. This being exercised in a specifically religious context or para-liturgical or ritual events. Sensitizing the community to its vital elements of growth and change, endings and new beginnings.

HISTORY OF CAMPUS MINISTRY AT SIR GEORGE WILLIAMS UNIVERSITY

In the very beginning Sir George had a direct relationship with the local Young Men's Christian Association. Consequently there was a certain amount of Christian (and more particularly, Protestant) influence in the early development of the university. However, the trend within the YMCA soon changed to a much lighter emphasis on Christianity, or at least shifted more towards an ecumenical spirit. Meanwhile the university moved along to a clearly "secular" approach, concentrating on improving her academic image and reputation.

In the early years it was customary that the various denominations would send their own representatives (usually always clergy) to work independently on campus. Around mid-sixties these representatives agreed that the best (if not the only) way to carry on an effective campus ministry at SGWU was to work as an ecumenical team. Thus the churches were still paying for their own chaplains, but the university also contributed towards the work of the team: "The God Squad". Between 1965 and 1973 a number of chaplains from several communions worked for the "Squad", but a major problem developed: lack of continuity. As it turned out, there was almost a complete turnover twice in a couple of years.

Another related problem has been the lack of "manpower". Since the churches have experienced a financial decline, campus ministry budgets have been cut down considerably, and consequently very few full time chaplains can be placed on various campuses. Chaplaincy work has always been enriched and strengthened by part-time campus workers, but it becomes extremely difficult without the solid presence of full-time workers and/or co-ordinators. For several years the team has had only one full-time chaplain, and it has not allowed the "Squad" to come even close to its full potential.

In the early years, the university community was allowed to use the Chapel on Drummond Street belonging to the YMCA, but this practice was discontinued due to the disrespect of the users. For a while the chaplains (who were basically working alone and on their own at least until the formation of the Chaplains' Association in 1966) were using whatever space they were able to round up for themselves, but with the formation of the Chaplains' Association the university recognized the need for a university-sponsored space for "Pastorale". The first location was a corner

in the Dean of Students Office on the fourth floor, from where the operation moved to the Inter-Faith Center (it was later called the Zone) on the fifth floor, which had a lovely meditation area and lounge plus several offices. However, in a couple of years, around the end of the decade, the Chaplains' Office was moved to its present location on the sixth floor, consisting of a small lounge and even smaller inner office, "The Bunder", altogether a mere 401 square feet. Without saying, it becomes clear then that another major problem at the present time is space. During the present school year, the Chaplaincy work is being carried out by a team of ten, all working out of this one small office; at the same time the situation is further complicated by the fact that pretty well all of the different activities of the Chaplaincy (such as the Liturgical Services, prayer meetings, etc.) are taking place right in the same office, since no chapel exists on Campus at the present time.

HISTORY OF CAMPUS MINISTRY AT LOYOLA OF MONTREAL

Loyola is rooted in the experience of the Jesuits in Canada. In Montreal it reaches back to 1693 when the Jesuits started a college for the first time, to 1842 when six Jesuits returned to Canada after the suppression and restoration of the Jesuit Order, to 1848 when St. Mary's College began, and to 1896 when Loyola opened its doors for English-speaking boys.

As Loyola changed over the years from a small exclusive college to a modern complex university, the responsibility for worship and religious activity on the campus became more identified as a departmental responsibility. When Loyola began in 1896 on the corner of St. Catherine and Bleury, there were 28 boarders. In a sense all the Jesuits there at the time were responsible for the pastoral and religious needs of the students. As the college grew, the responsibility of the Jesuit community still remained, but some of the priests, in addition to their teaching assignments, were appointed student counsellors.

During the 1950's and early 1960's, the Sodality was very active in the college and took leadership in organizing religious activities for its members and other students, and social programs in other parts of the city. The Sodality Chapel was a center of worship for the students; private prayer and annual retreats were encouraged and the social apostolate brought clusters of students to do volunteer work at Benedict Labre House, the Verdun General Hospital, the Institute for the Blind, and among needy families and the poor of the city. The Student Counsellor was appointed for the college and was responsible for the development of these programs. Being Director of the Sodality was one of the main elements of his work.

The years leading up to 1969 were ones of rapid expansion on the campus of Loyola, and ones of momentous change in church structures and attitudes. They were important years and difficult years for

the chaplains. They were marked with experimentation both to meet the changes in campus life and in the Church. Up to this time, resident students at Loyola had lived in the "boarders flat" in the administration building. But in 1963 Hingston Hall was completed as a residence for men. The Student Counsellor and several other priests moved out of the Jesuit community into Hingston Hall in order to be with the students and to be able to meet with them informally at night in the coffee room, etc. In 1964 a Committee on Religious Activities was appointed to aid in planning a religious program among the students. Over the next couple of years this move was marked with success. A popular liturgy developed among the resident students in their own chapel in Hingston Hall and on Sundays as many as 125 would attend. In 1966, however, a decision was made to end the Sunday liturgy in Hingston Hall and to promote a Sunday Mass in the main Loyola Chapel. The resident students never made the shift. The Mass in the Loyola Chapel grew in numbers but it was made up largely of non-students.

When the department of Student Services developed in the early 1960's, the Office of the Chaplain became part of it. The chaplaincy differed from the other services however in the fact that while it was administratively under Student Services, it was accountable and reported to the President of the college directly.

In 1968 the number of full-time chaplains increased to two, with other priests on the college faculty continuing to help out on Sunday mornings, etc. It was at this time that the name of Student Counsellor was changed to Chaplain.

The year of 1969 was of special importance. It was the year of student unrest, confrontation and violence. One of the chaplains was caught in the middle of it all since he happened to be a member of the Board of Trustees at the same time. While his position as chaplain placed him among the students, his position on the Board of Trustees tended to identify him with the administration. There was no other year like it. In former years chaplains may have been able to measure success or failure by the implementation and participation in programs and services. That year the chaplains fell into the role of mediators between dissident groups, being neither totally identified with one faction or the other, and forced into conflict situations which may have deteriorated the chaplains' image and lessened the acceptability of their work.

In 1970 a Committee on the Chaplaincy was appointed by the Board of Trustees to examine the role of the chaplain on the campus, to encourage a new vision of ministry and to search for staff. Partly from this impetus, partly from the chaplains at the time, Belmore House was obtained the following year for the use of the chaplains in their work.

Vatican II had encouraged the ecumenical movement, and by 1971, with the increased number of non-Catholic students on campus, a Lutheran minister and a Jewish rabbi were listed as Associate Chaplains at Loyola.

By 1972 Loyola had grown to 12,000 students. The Office of Chaplain became known as Campus Ministry, and for the first time a religious sister joined the ministry team, making up three full-time chaplains and a secretary.

Belmore House had been used initially as a residence for students who were thinking of entering the seminary, but in 1972 it became the home of Campus Ministry. The symbol of the office was replaced by that of a house. It was intended to be a place of welcome and sort of home on campus for students. The offices of the chaplains and the secretary were located there, as well as discussion and lounge rooms, kitchen and dining-study room.

By 1974 Campus Ministry has become responsible as a department for worship on campus and for organizing and co-ordinating religious activities and projects of social concern. Other priests on campus continue to help out with Masses and at certain times of the year such as Holy Week and special events.

There are two chapels on campus that are used for worship by the Loyola community. The Loyola Chapel, a large beautiful ~~new~~ building in modern gothic architecture, was built in 1931 and was used as St. Ignatius Parish until 1966. It has a seating capacity of 440. This chapel is used for Sunday Mass, marriages, concerts, certain public events and daily Masses during the week. An estimate was made that from September 1973 to August 1974 there were 427 events in the chapel to more than 29,000 people.

The Hingston Hall chapel is much smaller, seats 50 people and is used for smaller liturgical events, baptisms, prayer groups and for noon Mass during the week.

The Drummond Science Building was built in 1962 and included a small chapel. On the door of the chapel was engraved "Deus Scientiarum Dominus Est". This chapel was appropriated by the Space Committee in 1973 without any consultation or notification of Campus Ministry and is now used as a photo lab for the Biology Department.

PROGRAMMES AND SERVICES - SIR GEORGE WILLIAMS UNIVERSITY

In order to function effectively, the Chaplaincy is planning to do something in the following areas:

Religious or Spiritual Guidance - personal contacts and counselling.

Liturgical Expression - some forms of Worship to take place within the University during the week.

Love and Marriage Seminar - small group approach to a very important and sensitive subject.

Retreats - a chance to get away for a weekend of fellowship.

Bible Study - examining of the various parts of the Scripture.

Faculty-Student Interchange - an attempt to improve communication and understanding between the two.

Prayer Groups - again a small group attempting to give expression in a special way to people's fellowship and faith

Spiritual Dialogue - a chance to exchange ideas in a religious context.

Promotional and Social Activities - sponsoring of social events and gatherings, speakers, films, Chaplains' Open House, participation in the University's newspapers, radio, T.V., etc.

Relationship with Loyola Campus Ministry - interchange between the two campuses relating in particular to the "Pastorale".

PROGRAMMES AND SERVICES - LOYOLA OF MONTREAL

Programmes and Services of the Campus Ministry at Loyola have been developed according to the following priorities:

- a) Witness and Presence
- b) Worshipping Community
- c) Social Action and Response

a) Witness and Presence

1. Personnel: Two priests, one religious sister and one secretary are available all year round as coordinators, organizers, animators and counsellors.
2. Belmore House: A Place of Welcome for all, the center of the Campus Ministry activity, where students can lounge around, use kitchen facilities, meet others, study, visit or just relax.
3. Loyola College Chapel: A large beautiful building adapted to Loyola's gothic architecture; seating capacity 400. Used for worship and certain other activities appropriate to the atmosphere of a chapel, (Choral Society presentation, Jean Vanier lecture, Sri Chinmoy).
4. Hingston Hall Chapel: A small chapel in the Hingston Hall Residence; seating capacity 50. Used for Mass during the week and on weekends, occasional baptisms, etc.
5. Programs: A number of activities are planned that allow for a sharing of one's values and life, and at the same time expose the individual to the challenge of another's views and experience.

Individuals of outstanding character whose lives have made significant social contribution (Jean Vanier, Daniel Berrigan, Cesar Chavez) were invited to speak and share with the Loyola community. Jean Vanier's visit was preceded by a series of films on his work; the Berrigan Event was a major activity extending over the course of a week. Cesar Chavez preached at Sunday Mass and attended a reception at Belmore House.

Montee St. Benoit: A bilingual and bicultural weekend for university students of eastern Canada, one of praying together, climbing a mountain together, hiking and camping.

Weekends of Sharing and Prayer: Animated by the Chaplains, organized by the students. Weekends directed towards seeing one's responsibility to self and others in a faith context.

b) Worshipping Community

A time for the Loyola Community to celebrate life (both its ups and its downs) and to worship the Creator of life. Prayer is both private and communal. While all are encouraged to pray on their own, Campus Ministry makes a special effort to provide suitable and creative worship for the community each day, but especially at the Sunday Eucharist and special times of the year. (Advent, Christmas, Lent, Holy Week, Easter Sunday, Graduation Day, Weddings, Funerals, etc.)

Informal liturgies are provided in the atmosphere of Belmore House every other week at the Wednesday Night Shared Supper and Liturgy.

c) Social Action and Response

Personal values, once discovered and made one's own, call for expression at the service of others. The dynamic of personal growth consists in both an inward and outward component. Programs and opportunities of response and social action are meant to be both a means of discovering personal values as well as a way of expressing them.

Needy families at Christmas

Weekly skating with blind children

Farmworkers Support Committee for the Grape and Lettuce
Boycott

Archambault Federal Penitentiary: Panel discussions once a month with the Oasis group.

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From Student Services
Loyola Campus

concordia
university

Tel. 482-0320, ext. 346

MEMO TO: ☒ Rev. Bob Gaudet S.J., Rev. Bob Nagy, Sr. Claire O'Neil,
Sr. Leyla Raphael, Rev. Matti Terho

FROM: Brian T. Counihan
Assistant Dean of Students

DATE: December 10, 1974

The additions/changes to our report on Campus Ministry that were submitted by Leyla and Matti are enclosed. I have written to the secretary of the joint committee on Student Services' financing requesting that these points be added on page 13 under conclusions and recommendations.

BTC/dcb

54.

CHANGES & ADDITIONS to Conclusions and Recommendations p. 12 - 13

page 13 - Nr 12 should read :

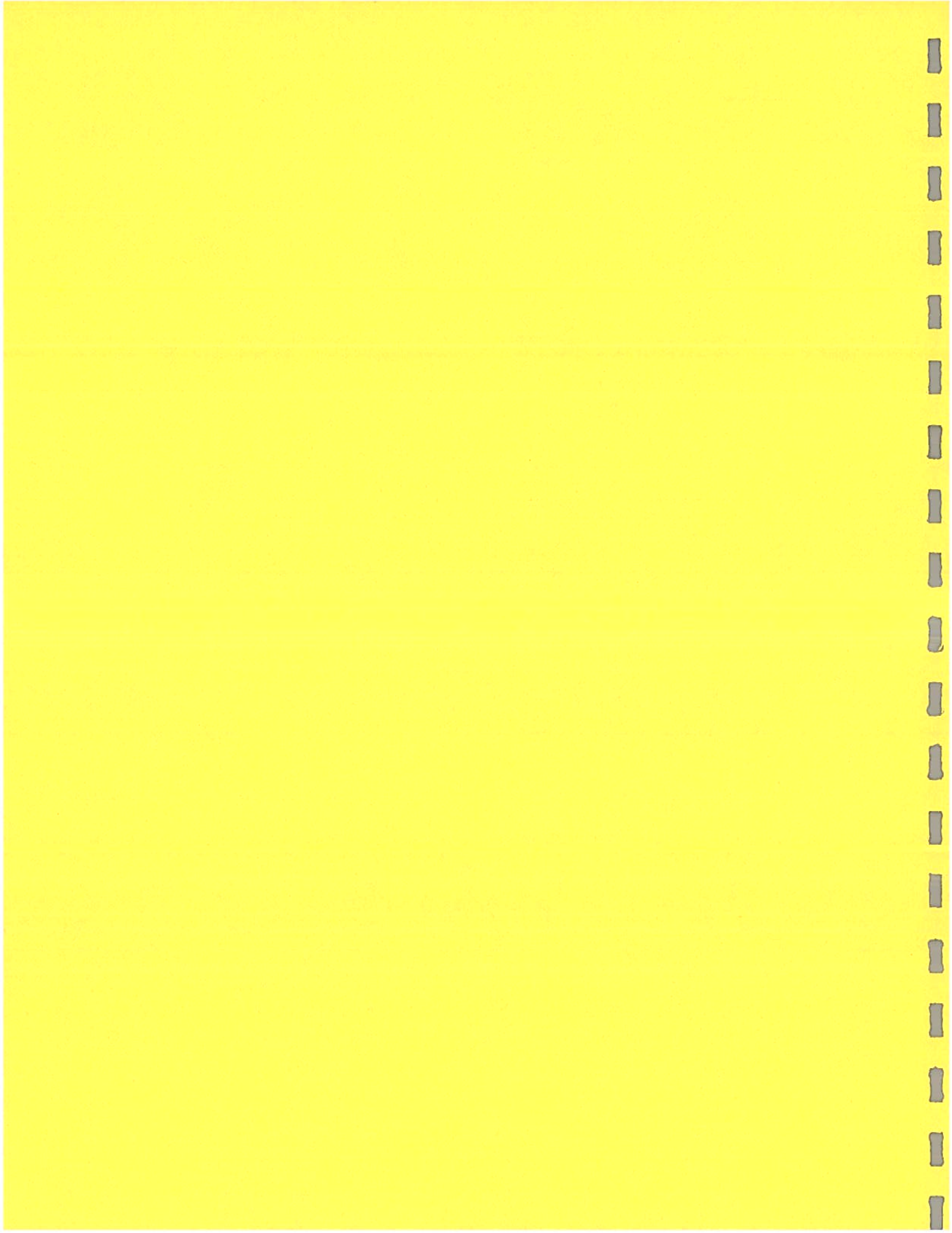
Campus Ministry on both campuses should remain accountable to the Principal, while administratively under Student Services.

page 13 - add Nr 13 to read :

On the Sir George campus it has become evident that unpaid, part-time, volunteer staff is not sufficient to assume full-time responsibility, and to implement full-time services; the number of full-time workers should be increased.

page 13 - add Nr 14 to read :

Especially in the early years of Concordia University it is important that Campus Ministry develop regular and articulate lines of communication with the Administration and community on both campuses.



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Campus Ministry
Tel. 484 - 4095



(June 1975 - May 1976)

LOYOLA CAMPUS MINISTRY 1975-76

- | | | |
|---|---|---------------------|
| I | A | Regular Events |
| | B | Special Events |
| | C | Loyola Chapel |
| | | Sunday Liturgy |
| | | Daily Mass |
| | | Special Liturgies |
| | | Memorial Masses |
| | | Special Events |
| | | Loyola High School |
| | | Baptisms |
| | | Weddings |
| | D | Music Practices |
| | E | Concerts |
| | F | Guest Homilists |
| | G | Wedding Preparation |

II Summary

Number of Campus Ministry Events	745
Number of people involved	33,939

III Loyola Campus Ministry Personnel 1975-76

Kathleen Duffin CND
Bob Nagy
Bob Gaudet, S.J.
Theresa Humes (Secretary)

SUMMARY OF EVENTS:

(June 1, 1975 to May 31, 1976)

A. REGULAR EVENTS:

<u>Sunday Eucharist:</u> (Loyola Chapel, September to June)	325	9,225
11:15am (250)		
8:00pm (75)		
<u>Daily Mass:</u> (every day 12:05 noon) (September to June) (Loyola Chapel).	25	4,100
<u>Wednesday Prayer:</u> Every Wednesday 9:00 - 10:00am October to April	10	320
<u>Thursday Shared Supper:</u> (every Thursday 6:00pm, Belmore House) October to April.	25	500
<u>Belmore Luncheons:</u> Fine Arts Department February 24.	10	10
<u>Liturgy Planning Committee:</u> Every Wednesday 3:00pm (October - June).	6	240
<u>Grape and Lettuce Boycott Meetings:</u> (October 1 - March 24) (every second week).	12	132
<u>Archambault Federal Penitentiary Meetings:</u> (every 1st and 3rd Tuesday at Belmore House October - March)	20	220
<u>Prison Visits at Archambault:</u> (4 visits)	4	16
<u>Folk Group:</u> to prepare the Sunday liturgies Loyola Chapel	8	320
<u>Blind Children Skating:</u> Every Friday 9:00am - 10:00am at Loyola Arena	25	500

B. SPECIAL EVENTS:

<u>Catholic University Students' Conference:</u> Tatamagouche, Nova Scotia. (August 28 - September 3)	11	11
<u>Thanksgiving Day Dinner:</u> For the United Farmworker Staff, Belmore House, October 13.	40	40
<u>Ken The Fool:</u> "The Fool and his Vision" a week of puppetry, poetry, allegorical mime, sound poetry and liturgy on the campus. A weekend retreat at Marianopolis Lodge, Lac L'Achigan. (October 21 - 26).	500	500
<u>Wine and Cheese Party:</u> For Student Services Staff (October 27)	20	20
<u>Diocesan Music Workshop:</u> "A Shot In the Arm for Musicians" Marianopolis College, (November 1).	10	10
<u>Hunger In The Third World:</u> Weekend seminary at Belmore House Ernie Schibli.	20	20
<u>Day of Prayer for Faculty and Staff:</u> Directed by Lionel Stanford, S.J. (Jesuit Residence). November 15	15	15
<u>Christmas Baskets:</u> Campus Collection (December 3-5) Delivery to 25 needy families (December 21).	35	35
<u>Foreign Students' Party:</u> Belmore House (December 21)	30	30
<u>Winter Montée:</u> A weekend of cross country skiing, liturgy and dancing. (January 23-25).	47	47

"Remarriage, Divorce and the Eucharist": Msgr. Stephen Kelleher (Loyola Chapel) January 29.	100	100
Montée Meeting in Quebec City: Planning for the Fall 1976 Montée, February 7.	7	7
Ten Days of World Development: (February 13-23)	5	5
"Spiritual and Prophetic Connotations in Counter-Culture" Lucien Coutu, director of Emmaus House. (Belmore House) February 26	35	35
Lenten Planning Session: An afternoon meeting to open up possibilities for students and families of Lenten involvement. (Belmore House) February 29	25	25
Catherine Coleman Film: Drummond Science Building	100	100
Leadership Training Workshop: For members of Charismatic leaders in Montreal and Loyola.	60	60

C. LOYOLA CHAPEL:

Sunday Liturgy: Average attendance 225 for 41 Sundays.	225	9,225
Daily Mass: Monday - Friday at 12:05pm. (Average attendance 20 for 205 days).	20	4,100

Special Liturgies:

Christmas Mass	December 24	600
Holy Thursday Seder Supper	April 15	100
Easter Penitential Service	April 9	50
Good Friday	April 16	300
Holy Saturday Vigil	April 17	200
Easter Sunday	April 18	600
Palm Sunday	April 11	400

Memorial Masses:

Bernie McCallum	November 4	200
N. McDonald & W. Svelha	November 7	80
Deborah Gilmour	November 14	60
Mr. Haines	January 16	100
Mrs. R.G. Meaney	February 9	200
First Anniversary Memorial Mass for Michael O'Hearn, Martin O'Connor,		100
John Barr and Katie Mordell	November 24	100
Donald Vince	October 15	75
Melba Wilson	September 20	125

Special Events:

Dean Breen's 25th Anniversary	June 1	300
Convocation Mass	June 8	300
Tony Walsh Mass and Reception	June 11	200
John Govan, S.J. First Mass	June 12	250
Meditation, Prof. D. Miller	June 23	350
Indian Star Concert, Raoul Mahador	July 12	250
Japanese Concert	August 13	100
Folk Music Choir Mass, John LeGros, director	August 24	250
Religious Studies	September 19	150
Religious Studies with R. Sullivan	December 17	100
Yoga, (September 29 to March 8), 24 weeks, 30 members.		720

Poetry Reading, Dr. Cameron, English Department, September 22

200

Loyola High School:

High School Graduation Mass	June 15	350
Mother's and Son's Mass	October 22	300
Rememberance Service	November 11	325
Communion Breakfast	May 6	375
Loyola High School Mass	February 27	300

Baptisms:

O'Neill and Lepine, Fr. R. Nagy	July 9	25
Baptism, by Fr. Marc Gervais, S.J.	December 21	25

Weddings:

Parish Weddings held in Loyola Chapel (Average attendance 125)	25	3,125
Parish Rehearsals in Loyola Chapel (Average attendance 10)	13	130
Campus Ministry Weddings in Chapel (Average attendance 125)	23	2,875
Campus Ministry Rehearsals in Chapel (Average attendance 19)	19	190

D. Music Practices:

Chamber Music rehearsals	5	25
Choir Practice, every Thursday evening for 44 weeks, Sister Kay	10	440
Duffin, C.N.D.	55	660
Loyola Choral Group, 12 rehearsals (55 students)	5	45
Dan Burns Brass Quintet, (9 practices - 5 members)		46
Organ Practices, John Donahue, Robert LeRossignol, Brian		
Patterson and other practices for Weddings, funerals, etc.		

E. Concerts:

Donovan Choir Concert	June 8	350
John McMaster Choir Concert	June 20, 21	375
Japanese Concert	August 13	100
Indian Music Concert, Mr. Adler, (Engineering Department)		125
Loyola Choral Group Concert	December 15	325
Organ Recital, Bryan Patterson	February 25	150
Chamber Music, Mike Cerny	March 31	150

F. Guest Homilists:

Tony Walsh	June 11
Msgr. Stephen Kelleher	January 29
Dr. Charles Davis	February 15
Dr. Bela Somfai	January 11
Tom Johnson	March 14
Dr. Sean McEvenue	March 11
Rev. Eugene Laverdiere	March 21
Dr. Malcolm Spicer	February 8
Dr. Thomas Francoeur	November 16
Dr. Maureen Durley	December 14

G. Wedding Preparation:

While the Loyola Chapel is not a parish, a number of weddings were held there through the jurisdiction of St. Ignatius Parish. During the past year, we prepared and blessed 23 marriages in the Chapel. In preparing for these, we tried to meet regularly with each couple over a period of time. This often amounted to six sessions over a half year period.



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Campus Ministry

Tel. 484 - 4095



July 25, 1977

The Annual Report from
Loyola Campus Ministry of Concordia
University
from June, 1976 to May 1977

Bob Gaudet, S.J.
Bob Nagy
Steve Sims



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Campus Ministry

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Loyola Campus Ministry

(June 1, 1976 - May 31, 1977)

- I At Belmore House
 - 1. Programs and Major Events
 - 2. Meetings, Seminars, Receptions, Hostel
- II In the Loyola Chapel
 - 1. Weekly Events
 - 2. Special Liturgies and Events
 - 3. Marriages and Rehearsals
 - 4. Baptisms
 - 5. Funerals, Memorials, Anniversaires
 - 6. Loyola High School
 - 7. Concerts and Recitals
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- III Aims of Campus Ministry
- IV Overview of Happenings
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 - Bob Gaudet, S.J.
 - Bob Nagy
 - Steve Sims
 - Denise Robitaille (secretary)



IAT BELMORE HOUSE

	<u>Number of People</u>
<u>1. Programs and Major Events</u>	
Archambault Federal Penitentiary (bi-monthly)	350
Skating with Blind Children (Friday AM)	175
Shared Supper (every Thursday evening)	1050
Spiritual Direction and Personal appointments	
National Students Conference, Winnipeg. (Aug.31-Sept.4)	10
Montée St. Benoit, Mount Orford (Oct.1-3).	40
Oka Retreat (Oct.22-24).	21
Winter Montée, Eastman, Mount Orford. (Jan.28-30).	20
Friendship Weekend at Lacolle (Nov.19-21).	24
Engaged Encounter Weekend, Chamadour (Mar.4-6).	20
John Howard Griffin Event	
Film, "Black Like Me"	40
Liturgy SGW Campus	125
Debats-Midi "Are Candians Colonized?"	150
Shared Supper and Discussion	50
Native Peoples Presentation	45
"Private Prayer or Public Worship"	200
Guest Homilist, Sunday Eucharist	250
	(2570)
(87)	

2. Meetings, Seminars, Receptions, Hostel

Humes Family Party (July 23)	50
Christening Party, Muda Odegbola (July 24)	100
United Farmworkers (8 meetings)	80
Ten Days for World Development (8 meetings)	80
"People or Pipeline" (7 meetings)	140
Prayer Meetings (Nov.-Apr.)	250
Chinese Students Association (Feb. - Apr.)	200
Wedding Reception (Aug. 21)	100
Manna Camp Planning Meeting (March 12)	20
Hostel for Simon Fraser Basketball Team (Nov.)	7
Hostel for Chinese Students (August)	18
Wedding Reception (Nov.6)	75
Jazz Practices (March)	12
Movie Production, Comm Arts. (March 20)	25
Seminar on Life Styles (Mar. 18-19)	30
African Students Association Party (April 30)	35
Wine and Cheese Party for Kay Duffin, Steve Sims (Sept. 29)	50
St. Patrick's Day Reception (March 17)	75
Court House Tour (Feb. 15)	15
Blind Childrens' Visit to the Forum	30
Year End Party, Faculty Club. (April 28)	40
Picnic on Mount Royal (May 29)	100
Campus Committee on Alcoholism	
	(1532)
(22)	

II IN THE LOYOLA CHAPEL

1. Weekly Events

Sunday Eucharist 11:15 AM Sept.-June 40 weeks, 250 people	10,000
8:00 PM All Year, 50 weeks, 125 people	6,250
Daily Mass (20 to 30 daily)	6,250
Loyola Orchestra Rehearsal (Mondays for 30 weeks)	750
Loyola Choir Rehearsal (Wednesdays for 26 weeks)	650
Organ Rehearsals (Tuesday, Wednesday, Thursday for 34 weeks)	
(430)	(23,900)

2. Special Liturgies and Events

Dec. 24	Christmas	500
Apr. 3	Palm Sunday	250
Apr. 7	Holy Thursday	150
Apr. 8	Good Friday	200
Apr. 9	Easter Vigil	350
June 6	Convocation	400
Aug. 22	National CFM Convention	200
Sept. 10	Fine Arts	75
Mar. 16	Dr. Balfour Mount, Royal Victoria	250
Nov. 6	Irish Canadian Rangers, Colors	200
Mar. 7-11	Homily Series "Ignatius of Loyola" (Marc Gervais, S.J., Michael Fahey, S.J., Stephen Casey, S.J., John E. O'Brien, S.J., Stephen Dubas, S.J.)	
Feb. 23	Dom Helder Camara	200
(12)		(2,775)

3. <u>Marriages</u>	Campus Ministry	37	3,700
	St. Ignatius Parish	19	1,900

Marriage Rehearsals

Campus Ministry	23	230
St. Ignatius Parish	10	100

4. <u>Baptisms</u>	(7)	June 12		105
		Oct. 31		
		Dec. 15		
		Feb. 6	Christopher Brigger	
		Feb. 6	Dino Doug Ayem Laimyo	
		Mar. 25	Norma Sterling	
		May 26	Rocheftort Family	
(96)				(6,035)

Funerals, Memorials, Anniversaires

		25
July 8	Mr. Fabezeswki	200
Aug. 20	Wake: Father Edward Sherry, S.J.	150
Aug. 21	Funeral: Father Edward Sherry, S.J.	
Oct. 18	Thomas Wheatly	150
Apr. 21	Memorial Mass for Edward Wells	50
Oct. 29	Memorial Mass	25
Nov. 8	Memorial Mass, Mr. Linton	25
Mar. 7	Memorial Mass, Mr. Linton	25
Nov. 24	Anniversary Memorial Mass for Four Loyola Students	50
Aug. 16	Fr. Lester Carroll, S.J.	300
Sept. 7	Jubilee: Father Eric O'Connor, S.J.	
		(1,000)
(11)		

Loyola High School

		350
June 20	High School Graduation	300
Sept. 9	School Opening	300
Sept. 10	School Opening	200
Oct. 13	Memorial Mass for Father Sherry	250
Oct. 19	Canadian Martyrs	300
Oct. 20	Mothers' Guild	250
Nov. 2	All Souls	100
Dec. 13	Penitential Service	100
Dec. 14	Penitential Service	300
Mar. 9	High School Mass	350
May 5	Mother and Son Mass	
		(2,800)
(11)		

7.

Concerts and Recitals

		25
Dec. 4	Island City Singers	300
Dec. 5	McGill Alumni Concert & Mass	250
Dec. 10	Loyola Choral Society Concert	150
Mar. 5	Sri Chinmoy and Earage Concert	100
May 8	Harprichord Recital by Mireille Lagasse	50
Sept. 28	Rahul Sitar Concert	50
Oct. 21	Rahul Sitar Concert	50
Oct. 26	Rahul Sitar Concert	50
Nov. 2	Rahul Sitar Concert	50
Nov. 11	Rahul Sitar Concert	50
Nov. 18	Rahul Sitar Concert	
		(1,125)
(11)		

Guest Homilists / Celebrants

Marc Gervais, S.J.
 Michael Fahey, S.J.
 Bob Chase, S.J.
 Jack Belair, S.J.
 John Wickham, S.J.

June 6	Bishop Emmett Carter	Convocation
Sept. 26	Brian Tiffin, S.J.	Homecoming
Oct. 24	Tony Walsh	
Nov. 14	John Howard Griffin	
Dec. 5	Leyla Raphael	SGW Campus Ministry
Dec. 19	Dr. Thomas Francoeur	McGill
Feb. 13	Roland Leroux	Ten Days Development
March	Ed McGuire, S.J.	Darjeeling, India

Summary of Loyola Campus Ministry EventsI AT BELMORE HOUSE

1. <u>Programs Major Events</u>	87 for 2570 people.
2. <u>Meetings, Seminars, etc.</u>	22 for 1532 people.

109 for 4102 people.

II IN THE LOYOLA CHAPEL

1. Weekly Events	430 for 23,900 people.
2. Special Liturgies & Events	12 for 2775 people.
3. Marriages (Rehearsals 33)	56 for 5930 people.
4. Baptisms	7 for 105 people.
5. Funerals, Memorials.	11 for 1000 people.
6. Loyola High School	11 for 2800 people.
7. Concerts, Recitals	11 for 1125 people.

571 for 37,635 people.

Number of Loyola Campus Ministry Events 680

Number of People Involved 41,737

(N.B. We do not consider these statistics an indicator of the effectiveness of the work of Campus Ministry, nor a criterion of the value of the department. It is probably in pastoral work that statistics are least relevant. However, we offer these figures for what they are worth, in an attempt to suggest the numbers of people that come in contact with our activities.)

Not included in this are personal appointments made with the Chaplains for discussion, spiritual direction or marriage preparation.

REPORT OF THE NATIONAL CHAPLAIN

The Roman Catholic Chaplains from English speaking universities and colleges across Canada nominate one of their colleagues to be "national chaplain." This nomination is subsequently ratified by the English Sector of the Canadian Catholic Conference of Bishops. This year, as well as being part of the Loyola Campus, team ministry, I have been "national chaplain" it is the light of this experience that I would like to reflect on this past year's program.

Very briefly the role of the National Chaplain is as follows, 1) He or she must be involved in Campus Ministry so as to maintain first hand knowledge of the work, 2) Responsibilities include visiting the various campuses across Canada, 3) Relating to NSVM (National Secretaries for University Ministry) in liason ecumenically with Anglican, Lutheran, Presbyterian, United Church, Inter-Varsity Christian Fellowship and Student Christian Movement Minorities in higher education in Canada, 4) Keeping in contact with Francophone Associations of Campus Ministry and the Campus Ministry Association of the United States, 5) Reporting regularly to the Bishop responsible to the Canadian Catholic Conference, 6) Attending Regional Conferences of Campus Ministry.

It has been a taxing but enjoyable year and one that I think has contributed in many ways to enriching our team ministry on the Loyola Campus. This meant that many events and ideas that were eagerly initiated and talked about often times became the burden of the rest of the team to carry to term. This is an embarrassing position to be in, but the other members of the team not only responded but resourcefully sought to expand the team's capability by involving all kinds of people on the planning and execution of activities. This "invention" of necessity was what I observed most often of Campus Ministry across the country and in sharing that with our team we not only gained new insights and objectives but also confirmation about the ideas and directions we had embarked on.

Campus Ministries across the country are as varied as the Canadian University scene itself. Yet, one can still discover a common thread. The style basically is one of team of ministers that try to respond to the various concerns of the university community faculty, staff, students. The teams are often tied into or work with the other service organizations on Campus such as we are tied into Student Services.

The Campus scene is a very tense one on all levels. Anxiety runs high since students are worried about jobs and cutbacks on all levels of the university. Insecurity, pervades the atmosphere of teaching; learning has again become competitive and oriented towards acquiring marks for the added leverage in the market place, or the professional or academic arena. In some instances it has become a very vicious game. The styles and emphasis on the 40 odd campuses I visited are different but the anxieties are much the same. The search still goes on however, some what stoically and cynically, and apothetically - for a life that can have some meaning. It can be shown by a desperate grasp for some part of the remnant of economic security no matter how costly, it can be seen a new found faith, in religion, or a guru or tradition, or culture. It's to this climate the various ministry teams try to bring an element of hope, a real questioning of values, an authentic search for meaning. This is being done by individuals counselling with students and faculty and staff. But perhaps most effectively by creating programs that involve all of them in a communal discernment of responsibility in finding meaning and creating new values in the educational, economic, political and religious structures of our society.

More teams this year have involved more and more laymen in ministerial functions awakening in them a whole new understanding of their religious responsibility and their God given talent and calling to do what is right and necessary for man's wholeness. These programs have centered around - marriage and family, around crisis of life and death, political, social and cultural rights that justice and charity demand. Programs (almost universally) on our campuses sought to form small groups lightening the experience of community consciousness, easing the pain of alienation and isolation. The thrust of value centered activities have concentrated on personal growth, programs that helped the individual have a richer a fuller acceptance of himself as person not simply tied down to the sense of self defined by job or academic degree.

It has been an enriching year for our team. We feel we have by this shared national experience learned to be even more sensitive to the needs of our university community for we have at our disposal the experience of this rich store of creative responses to those needs as shown in the university ministry team of this country.

Bob Nagy

II

Aims of Loyols Campus Ministry

1. To foster a creative religious response to life withing the university community.
2. To assist individuals to integrate religious reality into their life situation.
3. To speak of Christian values, justice, charity and the responsibility of the university community to the wider society.
4. To provide sacramental ministry to the university community.
5. To celebrate in para-liturgical or ritual events life and death, growth and change, endings and new beginnings.
6. To bring members of the community together in friendship and common concerns.
7. To offer personal ministry for spiritual direction and counselling.

OVERVIEW OF HAPPENINGShared Suppers

Throughout the entire academic year, a supper was shared every Thursday evening. Between 20 and 40 students, each offering some food for the table. This 'pot luck' format has proved to be a successful way of bringing people together. Many new and rich friendships were formed while working together to prepare the meal or clean up, and through conversation around the table.

In addition to the sharing of food, a short evening programme has been offered: guest speakers, films, slides, discussions, square dancing, ... and an odd assortment of educational and social happenings.

In the coming year, I would suggest: a) inviting more student initiative in planning and launching this weekly event, b) providing an improved physical set-up in the basement, and c) giving a name to the event, i.e. 'The Open Table.'

Resident Students

A letter was sent at the end of September introducing Belmore House and the campus ministry programme to resident students. Subsequent to this, a meeting was held with the resident assistants and a Thanksgiving weekend dinner and a series of special shared suppers were planned. Seven meals were shared in the fall term, and each was an occasion for students of Langley and Hingston Halls to draw closer together in their sharing of a home-styled meal and some relaxing fellowship.

Unfortunately, these gatherings never 'got off the ground' in the second term. Despite some enthusiasm, organizational efforts and individual initiative was poor. Contacts in the residences will have to be better nourished and more personal in the future to help the seeds of this relationship grow and blossom.

With some embarrassment, I mention Belmore House's humiliating loss in football, after our boastful challenge to a group of Hingston students. On a cold and wet November Sunday, we were walloped and helped to the discovery of new humility.

One other input into residence life was our invitation to the director of Spera (a drug rehabilitation programme) to speak in both Hingston and Langley on drug and alcohol abuse. Only a small number of students participated. However, the dialogue was gut-level and beneficial to the 15 involved (2 students subsequently plugged into the downtown Spera programme).

Weekend Programmes

Belmore House sponsored 6 weekends during this past academic year - the fall and winter Montées, a Friendship Weekend, a monastic retreat weekend, a winter retreat and an Engaged Couples Weekend.

In the later half of October, 20 people from the university and chapel communities joined in a weekend of some quiet sharing and some longer periods of silence, centering on 'prayer' as theme. We shared a few thoughts on the nature of prayer and its method, exposed ourselves to the monastic traditions as lived by the Trappist monks at Oka and the Benedictine sisters of the Abbaye Ste. Marie des Deux-Montagnes, and ourselves entered into a personal time of prayer. For all, these were precious moments to discover new inward depths and new songs in the silence.

'Friendship Weekend' was hastily thrown together, after postponing the engaged couples' weekend. However 19 students took advantage of the opportunity to 'get away from it all' - and to participate in games, philosophy, football, and a Eucharistic liturgy. The sharing indeed validated the weekend's title. Friendship was found, deepened, and celebrated.

A small 'family' of 11 shared together in a late February retreat, which centered on the theme of "Teach Me To Listen", the participants were from diverse backgrounds and faith histories - hence, the dialogues on several sub-themes were most entiching. Hopefully, we might be able to work out a format to afford on-going opportunities for prayer and spiritual dialogue throughout the academic year.

Christmas Basket Drive

Over 40 baskets were delivered at Christmas, after collecting a record \$3100.00 from the Loyola Campus and Chapel Communities. Twenty-three families received baskets and gifts; the other recipients were elderly persons and couples, whose needs were made known to us by Operation Contact and the Catholic Community Services. At the faculty level, there is little involvement. Perhaps more inroads with one-to-one contacts in each of the departments would help to stimulate the enthusiastic support of professors.

For students, the programme has been most successful, it helps them develop organizational leadership skills, brings them into contact with those whose daily life is one of struggle, and affords the students the opportunity to express their ability to give and to support.

Volunteer Programmes

A one-day volunteer blitz was undertaken requesting 'helping hands' for 8 different community programmes (2 of which are directly sponsored by Belmore House, i.e. blind school and prison). Several hundred flyers were distributed on campus, names of two dozen students were collected as a result. With more planning, greater effort, and more blitzers, a far larger number of students could be reached. This sort of thrust should become a focal point of our involvement during orientation week.

During the 'ice-year', every Friday morning student volunteers have taken about 18 blind kids for an hour of skating in the arena. For the most part, the number of volunteers has been sufficient. However, in exam periods, shortages cost the kids some fun, i.e. it takes much longer and is more hectic getting the kids to and from the rink and getting them laced up, resulting in less ice time, and as well there is an inadequate number of skating 'buddies'. My suggestions for next year include: a) attempting to build up a more committed core of volunteers, b) organizing more on-the-ice events and competitions, and c) looking for people who could offer figure-skating instruction.

Also as part of the programme for the blind kids was a visit to the Forum with the Montreal Canadiens, which provided much fun and excitement for kids and volunteers alike. A few footnotes: due to generous support from a friend, we were able to outfit 2 needy kids with skates; and a student in the role of big brother through the offer of time, care and loving friendship greatly fostered the growth of a homeless blind lad. Perhaps more of these relationships could be established.

Throughout the year, a steady number of requests for volunteers comes into Belmore House. A small handful of persons from the university community have been passed on to groups like Operation Contact, Benedict Labre House, Head and Hands, Forward House, ... and put into meeting individuals needs within the community. But somehow, we have to have an educational thrust toward developing the awareness that "... the only value of life is its content for others." (Hammarsjold)

Weddings and Marriage Preparation

Over the past few years the numbers of marriages being held in the Loyola Chapel has increased. Since the chapel is not juridically a parish, and since the regulations of the Archdiocese of Montreal require that all weddings take place in parishes, each of the weddings celebrated in the Loyola Chapel is by way of exception.

Last year there were 56 weddings in the chapel, of which 37 were celebrated by Campus Ministry, and 19 by St. Ignatius Parish.

Up to this time, all the weddings in the chapel have been Roman Catholic, but for the first time, two Protestant weddings were held this year.

We look upon the ministry of marriage preparation with increasing importance. For many students, it is the first time in their lives that they have asked the Church for anything. Most of them didn't ask for baptism, or confirmation, or first communion, but they do ask for the sacrament of marriage. Since the request comes from them, and since marriages are by way of exception in the Loyola Chapel, this is a very good opportunity to examine questions of faith and church, and to deepen their awareness of the religious dimension in their life.

We try to meet with each couple five or six times before their wedding. We strongly urge them to attend the Marriage Preparation Course given at Congress Hall. Nine out of ten couples like the course and urge others to attend.

For the first time, we prepared and sponsored an Engaged Couples Weekend, which was given in the format of Engaged Encounter. This was the first time in Montreal that such a weekend was given. Eight couples attended. Two married couples and a priest worked as a team for nearly two months to prepare the weekend. The weekend was very successful and will be repeated next year.

Bob Gaudet, S.J.

AFTER THOUGHTS

Campus Ministry, though only directly involved with a relatively small percentage of the total university community, has a campus-wide presence and serves to raise the consciousness of a much larger group toward the truth and values which it promotes. We should make every effort to expand our outreach. I think, however, persons get involved because of personal contacts, individualized approaches, and the stronger influences of peer groups. We must be sure to address ourselves to the individual within the crowd, with one-to-one contact and one-to-one love. And so I would favor a focus on the building up of a core community, those students who are actively seeking to discover an authentic response to the challenges of the gospel. They themselves are the programme. They minister to all around them. Their presence in words and actions will speak to those with marginal commitments and to those on the periphery of Christian ideals. Our work then is the sowing of 'mustard seeds.' Let us not be too anxious for the harvest.

We should at all times afford students the opportunity to be fully creative; we should invite and guide initiative more than we do. A less polished programme developed by students will go farther than a package of our own preparing. Somehow, I would like to encourage a stronger student involvement in the shaping of programmes. The student must be taken out of the role of passive recipient.

Programmes which allow the student to become subjectively involved in dialogue and action, I feel have an impact greater than when the student is cast into a non-active spectator/listener role. By and large, our weekend programmes start with the individual and facilitate subjective sharing.

We must meet people 'where-they're-at', let them express their needs, let them seek that which fulfils those needs.

In my opinion, Campus Ministry should focus on developing new and stronger links with our components of the university community. The different parts of the campus are too isolated from each other. We should join hands more often in programming (the inter-departmental model of involvement in the 'loneliness and death' programme had indicated the need and paved the way toward better co-operation); we should make more contact with the Theology Students' Association and the Inter-Varsity Christian Fellowship; and we should seek to establish closer ties with members of faculty.

Students today, for whatever reasons, seem shakier in terms of making solid commitments to themselves and to others. We should ask for and expect more commitment from them. They need to step out less conditionally, less hesitatingly. And we should place a higher expectation on them, in terms of choosing to get involved and following through.

Everyone has a need to express their ability to give, their capacity to help others. The role of campus minister is to help the individual see that the acquisition of knowledge has meaning if it serves to better the quality of life for others, if ultimately knowledge serves love. Our job is to challenge the student to love, to help them grow in their capacity to see more deeply into the hearts of their brothers and sisters around them; to help them find their challenge, their road, their call to serve.

Our task is to proclaim the mystery, to invite students to embrace the mystery of their being; to confront the truth about themselves and about God, beyond understanding but not beyond experience.

To minister is to share my experience of life and of God, and to "call forth" the love which God has planted in the hearts of all men.

Steve Sims

CHAPLAINS ON THE LOYOLA CAMPUS. (1950 - 75)

Sodality Moderator

1950	Douglas Daly
1951	Cecil Ryan
1952	Royden Devlin
1953	Royden Devlin
1954	Royden Devlin
1955	Royden Devlin
1956	David Asselin
1957	David Asselin
1958	David Asselin
1959	David Asselin
1960	George Hoffman

Student Counsellor

1961	David Asselin
1962	Remi Limoges
1963	Remi Limoges
1964	Remi Limoges
1965	Jack O'Neill
1966	Jack O'Neill
1967	Jack O'Neill

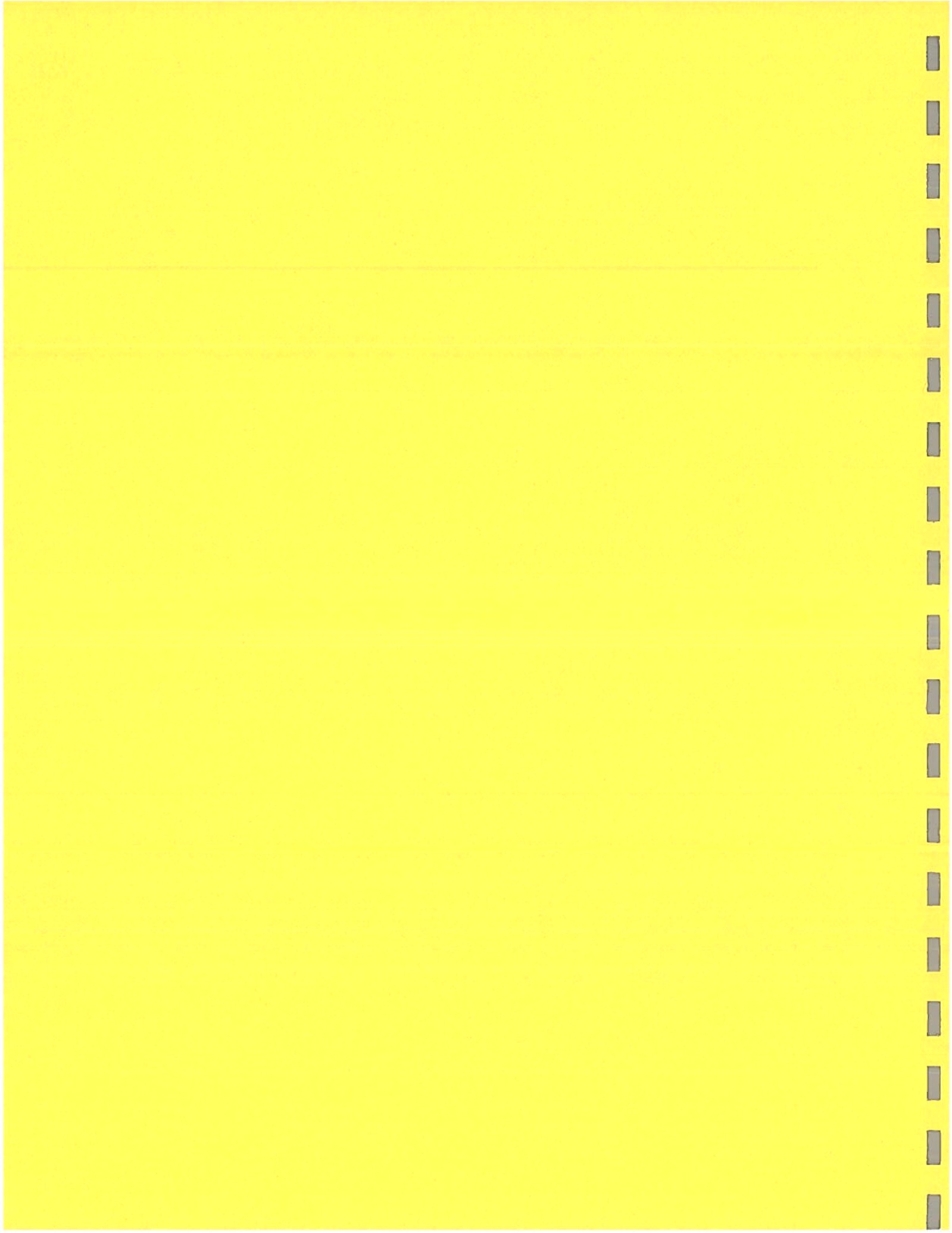
Chaplaincy

1968	Jack O'Neill, Arthur Nelson
1969	Jack O'Neill, Arthur Nelson, Norm Konlup
1970	Arthur Nelson, Norm Konlup

Campus Ministry

1971	Arthur Nelson, Charlie Pottie
1972	Charlie Pottie, Robert Gaudet, Claire O'Neill, (Theresa Humes, Secretary)
1973	Robert Gaudet, Robert Nagy, Claire O'Neill, (Theresa Humes, Secretary)
1974	Robert Gaudet, Robert Nagy, Kathleen Duffin, (Theresa Humes, Secretary)
1975	Robert Gaudet, Robert Nagy, Kathleen Duffin, (Theresa Humes, Secretary)





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REPORT TO THE DEAN OF STUDENTS

Responsibilities, Activities, and Recent Accomplishments
of Loyola Campus Ministry

Loyola Campus Ministry

1. Campus Ministry and the University
2. Aims of Loyola Campus Ministry
3. Responsibilities of the Campus Ministry Team
4. Loyola Campus Ministry Activities (1976-77)
 1. At Belmore House
 2. In the Loyola Chapel
5. Recent Accomplishments (1976-77)
 1. Bob Gaudet, S.J.
 2. Bob Nagy
 3. Steve Sims
6. Responsibilities of Secretary/Receptionist (full-time)

June 29, 1977

1. Campus Ministry and the University

The God dimension or religious dimension of man is a very real part of our human history. It must, therefore, have a place within the University. However, not only as a museum piece or as some chunk of man's archaic residue. In such a context it has little real meaning - it can only be understood as part of man's lived experience. The religious reality is again being appreciated on many levels of perception. It hasn't taken long for the death of God to carry the death of man in his wake.

We as campus ministers see our role as that of bringing a creative religious response to the individual as well as the whole of the university community. This response tries to integrate the religious reality into one's life situation, which we feel is relational, that is, it fosters a responsibility to creating community with integrity and wholeness.

This service is exercised on three levels: first to the individual, second to the university within its educative function, and finally to the civic and world community. It is a service that tries to heighten the dignity of the person within the community - a dignity that arises out of a critical sense of values and co-responsibility in what form and direction the community takes.

To fulfill this role it seems essential that this service must be extremely sensitive to our authentic contemporary values, as well as its areas of disintegration, alienation or dehumanization.

It is to this fundamental human malaise that we must speak. Man has and will always have difficulty coping with finitude in its absolute sense, e.g. death or its relative senses, e.g. failure and inadequacies. This fundamental fact, coupled with alienation, meaninglessness and guilt at his lack of self-fulfillment or anothers, can shatter man's wholeness. We feel that this is the crux of our role - both to the individual and the community in these crisis.

Crisis in its widest sense of (some need) is the way all university services function and certainly chaplaincy can be simply described in those terms.

However, while we feel that service station or band-aid ministry is necessary in immediate crises, we don't see our role primarily in this sense. Crisis counselling of all types only deals with a minority of the community. We see our role as a creative outreach to the spiritual and mental well-being of the whole community..... therefore not only individual crisis but the crisis of man. We believe that in some sense we are called to be the goad of his conscience.

As conscience of the community, we believe that in our ecumenical religious climate, we can be a built-in factor of criticism of the status quo - of all levels of university life, faculty, administration of students and staff. We believe that such a role is an essential part of an institution and necessary for the mature exercise of authority. It is within this context that we believe we must speak strongly of values, of justice and charity and the fundamental co-responsibility of the community for its individual and communal integrity. It is again with this framework we believe that we can bring about the celebrational aspects of community in its life of birth, death and initiation into new life - marriage, brotherhood, etc. This being exercised in a specifically religious context or para-liturgical or ritual events. Sensitizing the community to its vital elements of growth and change, endings and new beginnings.

2. Aims of Loyola Campus Ministry

1. To foster a creative religious response to life within the university community.
2. To assist individuals to integrate religious reality into their life situation.
3. To speak of Christian values, justice, charity and the responsibility of the university community to the wider society.
4. To provide sacramental ministry to the university community.
5. To celebrate in para-liturgical or ritual events life and death, growth and change, endings and new beginnings.
6. To bring members of the community together in friendship and common concerns.
7. To offer personal ministry for spiritual direction and counselling.

3. Responsibilities of the Campus Ministry Team.

1. To share in the choice and planning of all programs and events.
2. To assume responsibility for the coordination and execution of particular events.
3. To be accountable and share in the evaluation of all events.
4. To participate in the meetings and programs of Student Services.

II IN THE LOYOLA CHAPEL

1. Weekly Events

Sunday Eucharist 11:15 AM Sept.-June 40 weeks, 250 people	10,000
8:00 PM All Year, 50 weeks, 125 people	6,250
Daily Mass (20 to 30 daily)	6,250
Loyola Orchestra Rehearsal (Mondays for 30 weeks)	750
Loyola Choir Rehearsal (Wednesdays for 26 weeks)	650
Organ Rehearsals (Tuesday, Wednesday, Thursday for 34 weeks)	
(430)	(23,900)

2. Special Liturgies and Events

Dec. 24	Christmas	500
Apr. 3	Palm Sunday	250
Apr. 7	Holy Thursday	150
Apr. 8	Good Friday	200
Apr. 9	Easter Vigil	350
June 6	Convocation	400
Aug. 22	National CFM Convention	200
Sept. 10	Fine Arts	75
Mar. 16	Dr. Balfour Mount, Royal Victoria	250
Nov. 6	Irish Canadian Rangers, Colors	200
Mar. 7-11	Homily Series "Ignatius of Loyola" (Marc Gervais, S.J., Michael Fahey, S.J., Stephen Casey, S.J., John E. O'Brien, S.J., Stephen Dubas, S.J.)	
Feb. 23	Dom Helder Camara	200
(12)		(2,775)

3. <u>Marriages</u>	Campus Ministry	37	3,700
	St. Ignatius Parish	19	1,900

Marriage Rehearsals

Campus Ministry	23	230
St. Ignatius Parish	10	100

4. <u>Baptisms</u> (7)	June 12	105
	Oct. 31	
	Dec. 15	
	Feb. 6	Christopher Brigger
	Feb. 6	Dino Doug Ayem Laimyo
	Mar. 25	Norma Sterling
	May 26	Rochefort Family

(96)

(6,035)

4. LOYOLA CAMPUS MINISTRY ACTIVITIES (1976-77).

I AT BELMORE HOUSE

People
Involved

1. Programs and Major Events

Archambault Federal Penitentiary (bi-monthly)	350
Skating with Blind Children (Friday AM)	175
Shared Supper (every Thursday evening)	1050
Spiritual Direction and Personal appointments	
National Students Conference, Winnipeg. (Aug.31-Sept.4)	10
Montée St. Benoit, Mount Orford (Oct.1-3).	40
Oka Retreat (Oct.22-24).	21
Winter Montée, Eastman, Mount Orford. (Jan.28-30).	20
Friendship Weekend at Lacolle (Nov.19-21).	24
Engaged Encounter Weekend, Chamadour (Mar.4-6).	20
John Howard Griffin Event	
Film, "Black Like Me"	40
Liturgy SGW Campus	125
Debats-Midi "Are Candians Colonized?"	150
Shared Supper and Discussion	50
Native Peoples Presentation	45
"Private Prayer or Public Worship"	200
Guest Homilist, Sunday Eucharist	250

(87)

(2570)

2. Meetings, Seminars, Receptions, Hostel

Humes Family Party (July 23)	50
Christening Party, Muda Odegbola (July 24)	100
United Farmworkers (8 meetings)	80
Ten Days for World Development (8 meetings)	80
"People or Pipeline" (7 meetings)	140
Prayer Meetings (Nov.-Apr.)	250
Chinese Students Association (Feb. - Apr.)	200
Wedding Reception (Aug. 21)	100
Manna Camp Planning Meeting (March 12)	20
Hostel for Simon Fraser Basketball Team (Nov.)	7
Hostel for Chinese Students (August)	18
Wedding Reception (Nov.6)	75
Jazz Practices (March)	12
Movie Production, Comm Arts. (March 20)	25
Seminar on Life Styles (Mar. 18-19)	30
African Students Association Party (April 30)	35
Wine and Cheese Party for Kay Duffin, Steve Sims (Sept. 29)	50
St. Patrick's Day Reception (March 17)	75
Court House Tour (Feb. 15)	15
Blind Childrens' Visit to the Forum	30
Year End Party, Faculty Club. (April 28)	40
Picnic on Mount Royal (May 29)	100
Campus Committee on Alcoholism	

(22)

(1532)

Funerals, Memorials, Anniversaires

July 8	Mr. Fabezeswki	25
Aug. 20	Wake: Father Edward Sherry, S.J.	200
Aug. 21	Funeral: Father Edward Sherry, S.J.	150
Oct. 18	Thomas Wheatly	
Apr. 21	Memorial Mass for Edward Wells	150
Oct. 29	Memorial Mass	50
Nov. 8	Memorial Mass, Mr. Linton	25
Mar. 7	Memorial Mass, Mr. Linton	25
Nov. 24	Anniversary Memorial Mass for Four Loyola Students	25
Aug. 16	Fr. Lester Carroll, S.J.	50
Sept. 7	Jubilee: Father Eric O'Connor, S.J.	300
(11)		(1,000)

6. Loyola High School

June 20	High School Graduation	350
Sept. 9	School Opening	300
Sept. 10	School Opening	300
Oct. 13	Memorial Mass for Father Sherry	200
Oct. 19	Canadian Martyrs	250
Oct. 20	Mothers' Guild	300
Nov. 2	All Souls	250
Dec. 13	Penitential Service	100
Dec. 14	Penitential Service	100
Mar. 9	High School Mass	300
May 5	Mother and Son Mass	350
(11)		(2,800)

7. Concerts and Recitals

Dec. 4	Island City Singers	25
Dec. 5	McGill Alumni Concert & Mass	300
Dec. 10	Loyola Choral Society Concert	250
Mar. 5	Sri Chinmoy and Earage Concert	150
May 8	Harprichord Recital by Mireille Lagasse	100
Sept. 28	Rahul Sitar Concert	50
Oct. 21	Rahul Sitar Concert	50
Oct. 26	Rahul Sitar Concert	50
Nov. 2	Rahul Sitar Concert	50
Nov. 11	Rahul Sitar Concert	50
Nov. 18	Rahul Sitar Concert	50
(11)		(1,125)

5. Recent Accomplishments.

1. Bob Gaudet, S.J.

- Archambault Prison Group
- Sunday Mass
- Daily Mass
- Campus Ministry business affairs
- Marriages
- Marriage and preparation and rehearsals
- National Students Conference (Winnipeg)
- National Chaplains Conference (Calgary)
- Maintenance of facilities
- Special liturgies for anniversaires, funerals, memorials,
Christmas, Holy Week, Easter, Irish Rangers
- Supervisor of chapel (concerts, rehearsals, lectures)
- United Farm Workers
- Shared Suppers
- Blind Childrens' Visit to the Forum
- John Howard Griffin Event
- Montée St. Benoit
- Winter Montée
- Oka Retreat
- Friendship Weekend
- Court House Tour
- Picnic on Mount Royal for chapel community
- Engaged Couples Weekend
- North Bay Retreat
- Dom Helder Camara
- Campus Committee on Alcoholism
- Christmas Basket Drive
- Ten Days for Development
- Spiritual direction and counselling

2. Bob Nagy

- Liturgical Committee
- Sunday Mass
- Daily Mass
- Marriages
- Marriage preparation and rehearsals
- National Newman Chaplain for Canada
- Baptisms
- Special liturgies for funerals, memorials, advent, Christmas
Lent, Holy Week, Convocation, anniversaries, Penitential
Services
- Banner Making
- Liturgical decoration
- National Students Conference (Winnipeg)
- National Chaplains Conference (Calgary)
- Supervision of chapel (concerts, rehearsals, lectures)
- Folk Singers choir
- Skating with the blind
- Shared Suppers
- John Howard Griffin event

Montée St. Benoit
 Winter Montée
 Oka Retreat
 Dom Helder Camara
 Christmas Basket Drive
 Diocesan Liturgical Committee
 Spiritual direction and counselling.

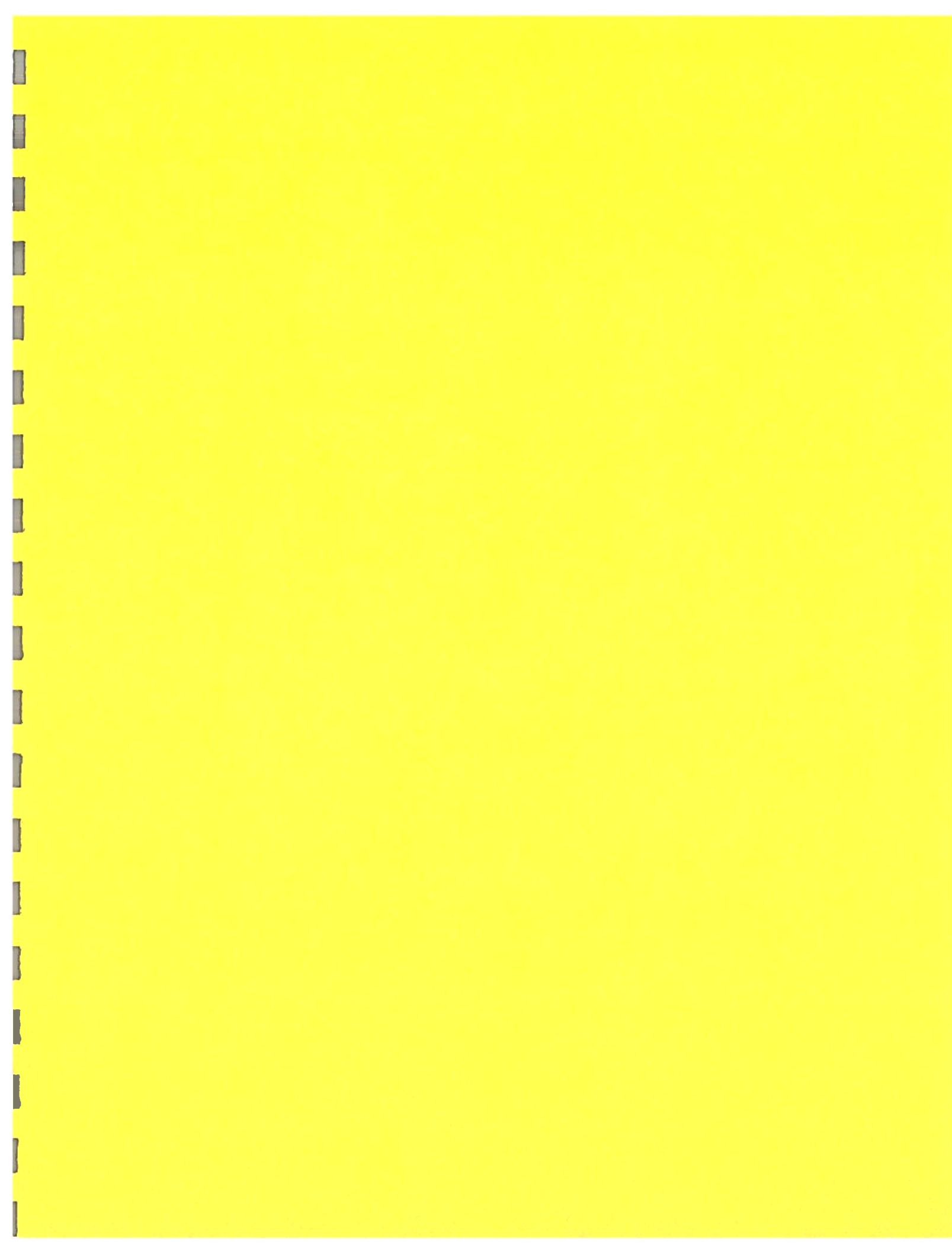
3. Steve Sims

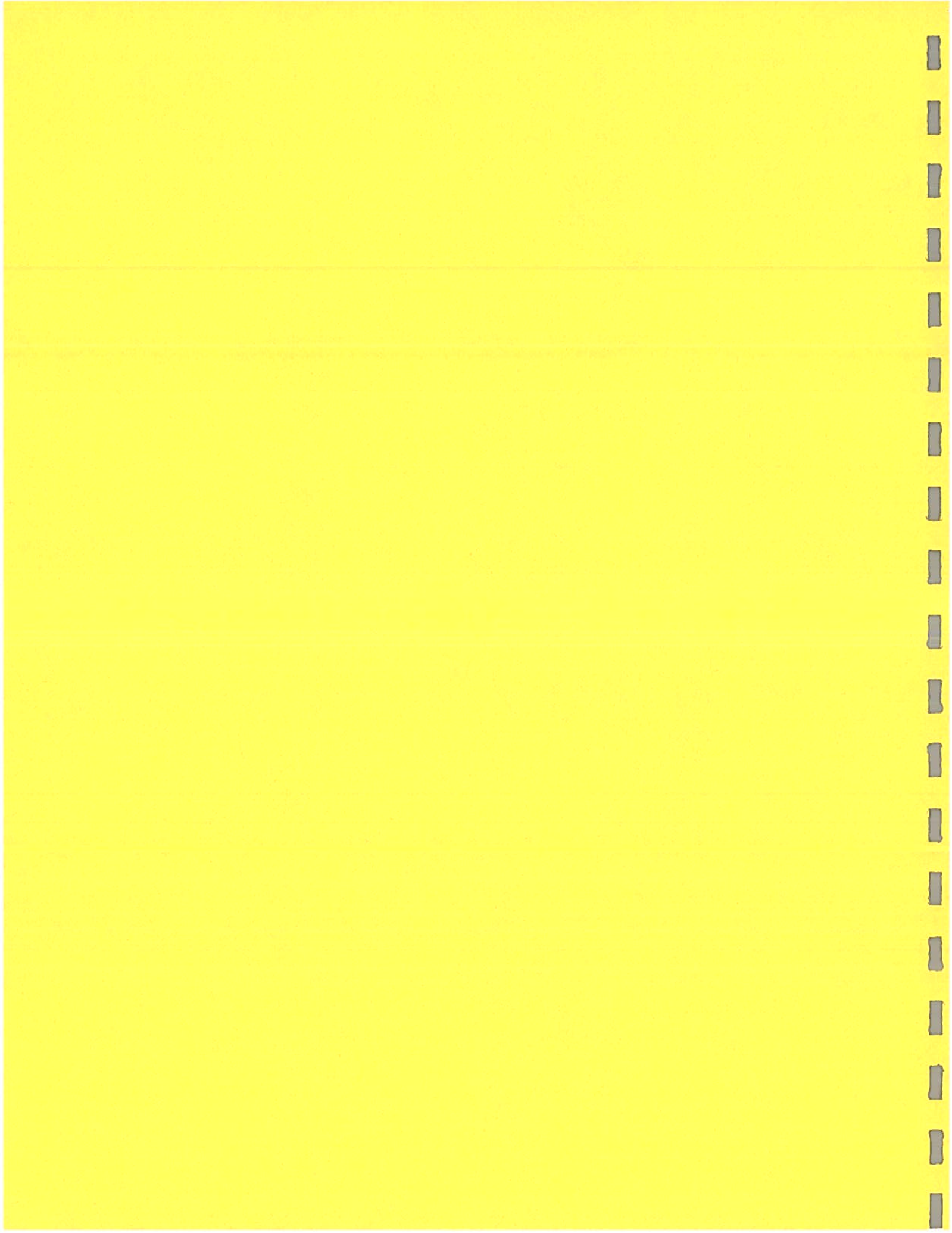
Contact with resident assistants and residents students
 Intervarsity Christian Fellowship
 Counselling and Spiritual direction
 Prayer Group
 Skating with the blind
 Blind childrens' visit to the forum
 Shared Suppers
 Montée St. Benoit
 Winter Montée
 Oka Retreat
 Friendship Weekend
 John Howard Griffin event
 Alcoholics Anonymous
 Spera (drug addiction)
 Christmas Basket Drive
 Death and Loneliness program

6. Responsibilities of the Secretary/Receptionist

Secretary to three chaplains, typing, filing, answering telephone, messages, receptionist, scheduling appointments, banking, bookkeeping, payment of accounts, cheque requisitions, expense accounts, providing for dry cleaning and laundry for the chapel, scheduling of events in Loyola Chapel and Belmore House, arranging for luncheons, social functions at Belmore, keeping records of events.

Office Hours: 9:00 - 5:00, Monday to Friday.





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Campus Ministry

Tel. 482-0320 - Loc.243



ANNUAL REPORT FROM
LOYOLA CAMPUS MINISTRY,
CONCORDIA UNIVERSITY
1977-78

This year the report includes a statement of the Pastoral Mandate, Nature and Functions of Campus Ministry as we see it. We attempted to give the Programs and Events for this year using the same conceptual categories. Summaries are at the end.

For a brief overview, scan the report backwards, beginning with what we did, and ending with why we did it. 1977-78 was particularly busy, but this is no criterion of success or efficiency, especially ~~in Campus Ministry~~. We offered about 1400 events through 28 programs which involved about 40,000 people.

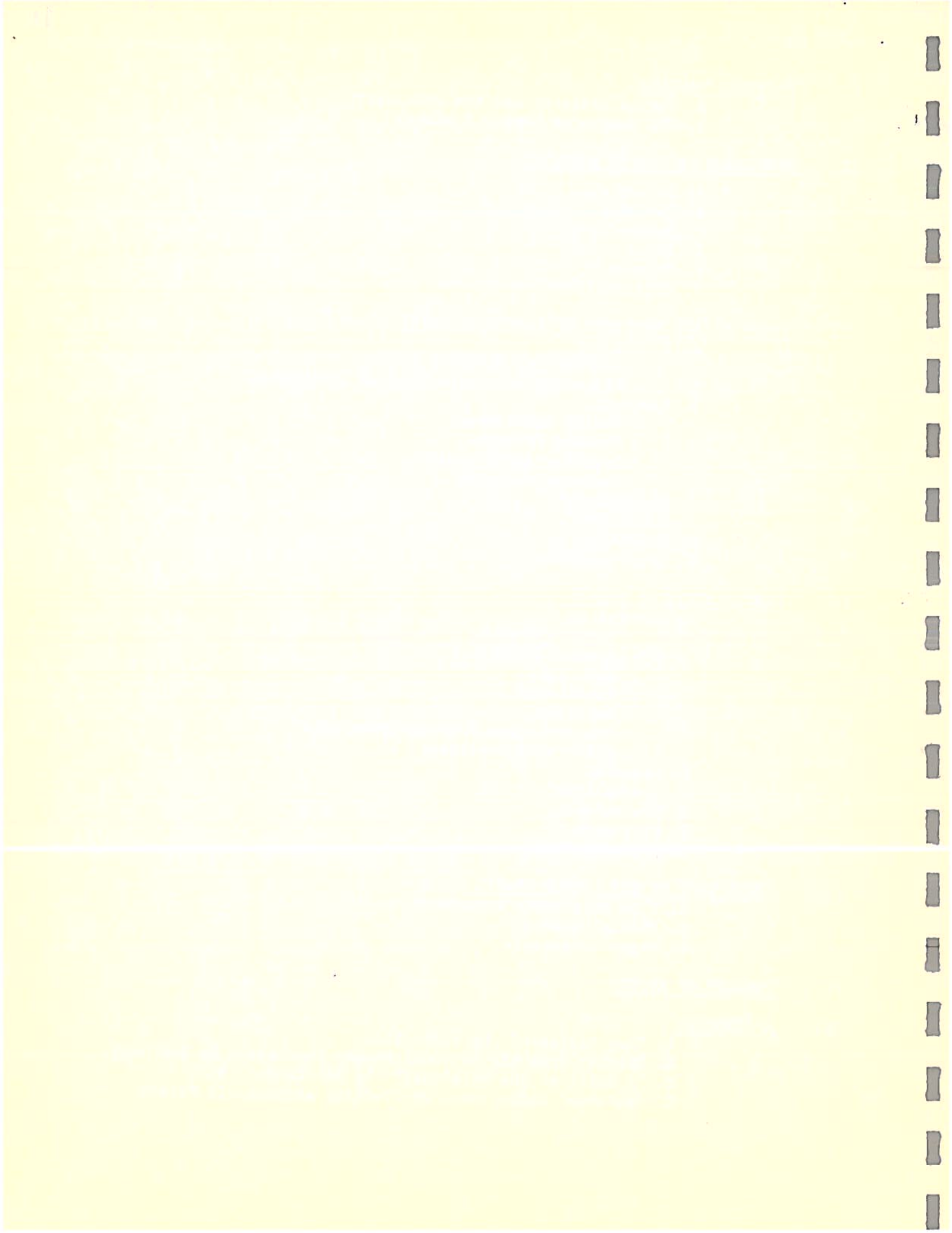
Chaplains: Bob Nagy
Bob Gaudet, S.J.
Steve Sims

June 1, 1978

Secretary: Denise Robitaille



I	<u>PASTORAL MANDATE</u>	<ul style="list-style-type: none"> A. Campus Ministry and the University B. The Nature of Campus Ministry
II	<u>FUNCTIONS OF CAMPUS MINISTRY</u>	<ul style="list-style-type: none"> A. Liturgical B. Pastoral C. Counselling D. Educational E. Prophetic F. Organizational
III	<u>PROGRAMS AND SERVICES OF CAMPUS MINISTRY</u>	<ul style="list-style-type: none"> A. Liturgical <ul style="list-style-type: none"> Sacramental Ministry Fostering Participation and Involvement B. Pastoral <ul style="list-style-type: none"> Social Involvement Weekend Programs Together in Friendship Pastoral Ministry C. Counselling D. Educational E. Prophetic F. Organizational
IV	<u>CAMPUS MINISTRY EVENTS</u>	<ul style="list-style-type: none"> A. Liturgical <ul style="list-style-type: none"> Regular Events Special Liturgies Marriages Rehearsals Baptisms Anniversaries, Funerals, Memorials Celebrants, Homilists B. Pastoral C. Counselling D. Educational E. Prophetic F. Organizational
V	<u>OTHER USES OF THE LOYOLA CHAPEL</u>	<ul style="list-style-type: none"> A. Fine Arts Music Department B. Special Events C. Organ Rehearsals
VI	<u>SUMMARY OF EVENTS</u>	
VII	<u>APPENDICES</u>	<ul style="list-style-type: none"> A. "Lay Ministry" by Steve Sims B. "Letter from the National Newman Chaplain" by Bob Nagy C. "A Shift to the Spiritual" by Bob Gaudet, S.J. D. Students' Reflections on Visiting Archambault Prison.



I PASTORAL MANDATE

A. Campus Ministry and the University

1. Every university is intended to be a place where the various branches of human knowledge confront one another for their mutual enrichment.
2. It is assumed that there is a vital and mutual relationship between higher learning and religion, and that this relationship should be reflected in the administrative structure and programs of the college or university.
3. A university community with a religious atmosphere offers its students a milieu conducive to their integral development. In such a community they will find respect for the intellectual life, for scholarly research, and also for religious values.
4. Campus ministry, like the strictly academic activities of the university, must be inspired by a profound respect for human freedom, which is an indispensable basis for human and Christian growth of personality. It is only on this basis that the university can form mature persons who will not tolerate a 'divorce between the faith that they profess and the lives that they lead,' but rather 'will unite their human, domestic, professional, scientific, or technical endeavors into a vital synthesis with their religious values.'
5. The university also has the right to expect the various religious traditions to respect the integrity and function of the university.

B. The Nature of Campus Ministry

1. Campus ministry is a pastoral apostolate of service to the members of the entire university community through empathic concern and care for persons, the proclamation of the Scripture and its values, and the celebration of the liturgy. Its essential objectives are building and strengthening a community of faith, proclaiming the Gospel message, and providing service.
2. It is in ministry that the encounter between the church and the university world takes place. It is a ministry of mediation and reconciliation, living the paradox of engagement and disengagement, walking the razor's edge of being in the world but not of the world. It is the captive of no faction but the voice and feet of the anawin of God -- not their Pied Piper.
3. Campus ministry in the sense of pastoral action is part of the total mission of the university and of the church. As such it is the responsibility of all who respond to their religious vocation and their faith. It is not an exclusive responsibility or privilege reserved to priests and organized pastoral teams.
4. The campus minister must be one who enables the community to appropriate the educational gifts of the university in a theologically discerning way. Campus ministry is less concerned with the transmission of dogmas and regulations than with training individuals and helping them become balanced in their judgements. Ministry assists the internalization process and the confrontation with the larger moral issues.

5. Campus Ministry, for its pastoral concerns to be effective, must be involved with the total structures of the university and education. This requires theological, ethical, and pedagogical reflection with colleagues in the university.

II FUNCTIONS OF CAMPUS MINISTRY

A. Liturgical

1. To foster a creative religious response to life within the university community.
2. To assist individuals to integrate religious reality into their life situation.
3. To speak of Christian values, justice, charity and the responsibility of the university community to the wider society.
4. To provide sacramental ministry to the university community.
5. To involve as far as possible the university community in the planning and preparation of campus liturgies.

B. Pastoral To care and be concerned for one another and the welfare and human needs of the community.

1. To celebrate in para-liturgical or ritual events, life and death, growth and change, endings and new beginnings.
2. To sponsor activities designed to help students help themselves and foster a sense of responsibility for each other.
3. To offer personal ministry for spiritual direction, directed prayer, retreats, visiting the sick, and the distribution of alms.
4. To bring members of the community together in friendship and common concerns.
5. To provide opportunities for informal discussions with resource people in various disciplines.
6. To concern itself with specific groups on campus especially foreign students, resident students and members of minority groups.
7. To help students in the preparation and planning of their marriage.

C. Counselling

Counselling is seen as a relationship in which one person helps another think through his or her problem (or does this for a couple).

1. To offer personal ministry for pastoral counselling.
2. To refer students to student counselling services and to academic advisors.
3. To be involved in the Orientation Program, and to attend meetings of student organizations.

D. Educational

1. To keep abreast of one's specialty or expertise within Campus Ministry through workshops, courses, seminars etc.
2. To maintain contact with students and faculty of different interests on campus, in order to avoid a partial or selective understanding of campus life.
3. To encourage cooperation among departments on common projects, sponsorships etc.
4. To encourage interdisciplinary dialogue among students so they can personalize their faith experience in the light of their academic disciplines.

E. Prophetic

1. To examine and reflect on the religious and value commitments of the university.
2. To be a mediator and reconciler, not in the sense of striking happy compromises, but as one who works for a change of heart and of attitude.
3. To be a spokesman for the moral, religious, and spiritual interests and integrity of the university community.

F. Organizational

1. To function in Campus Ministry as a team.
2. To share as a team in the choice and planning of all programs and events.
3. To assume individual responsibility for the coordination and execution of particular events.
4. To be accountable, individually and as a team, in the evaluation of all events.
5. To maintain open and productive relationships with the administration of the university.

6. To sit on university committees.
7. To meet with other campus ministers, regionally or nationally, for the exchange of ideas and mutual support.

Acknowledgement is made for sections I and II to Campus Ministry Guidelines for Catholic Colleges and Universities (1974) (National Catholic Education Association, Washington, D.C.). The Guidelines were adopted to suit Loyola Campus Ministry within Concordia.

III PROGRAMS AND SERVICES OF CAMPUS MINISTRY

A. Liturgical

1. Sacramental Ministry

Sunday Eucharist. The main liturgical celebration of the university community throughout the year. The congregation numbers about 500. The Sunday morning Mass runs from September to June; the evening Mass continues all year round in the Loyola Chapel.

Daily Mass. Each day at noon hour there is a Mass in the Loyola Chapel. This continues all year. The daily congregation is about 30 people.

Sacrament of Marriage. This is a privileged contact with student couples who have prepared their marriage liturgy during the year. About 50 marriages are celebrated each year in the Loyola Chapel.

Baptism, Penance, Anointing of the Sick. These sacraments occur regularly, but much less frequently than the Sacraments of Eucharist or Marriage. Usually they are arranged personally, throughout the year.

2. Fostering Participation and Involvement

Liturgy Planning. A committee of students and members of the chapel community meet every Tuesday night to evaluate and plan the liturgy of the week. They meet from September to May.

Chapel Participation. Every effort is made to involve members of the community in the celebration of the liturgy according to their own talents: readers, sacristans, banner makers, singers and musicians, guest celebrants and homilists, dancers, extraordinary ministers for the distribution of communion, decorators for the chapel, catechists for the childrens' liturgy. Responsibility for these areas is in the hands of the members of the community. This continues all year. 200 people actively involved.

Special liturgies. Certain times of the year are celebrated with extra importance and solemnity. Christmas, Holy Thursday, Good Friday, Holy Saturday, Easter. The academic year begins and ends with liturgical celebrations: in September with a Mass of the Holy Spirit and in June with Convocation Mass. Funerals, Memorials, and Anniversaries are also celebrated throughout the year in the Chapel.

B. PASTORAL

1. Social Involvement.

Archambault Prison Group. A student program to visit the prison system, meet inmates, and to reflect with each other on their experience. Student-inmate discussion takes place in the inmate-directed Shalom group twice a month, and in the prison worship service once a month. Campus meetings continue every second week, September to May. 30 students involved.

Skating with Blind Children. Student volunteers bring children from the Montreal Association for the Blind to skate at the Loyola Athletic Complex once a week. Other activities emerge from this contact: Big Brothers, Big Sisters relationships, Christmas Party, caroling, visit to a Canadiens hockey practice. 25 students are involved from October to April.

Christmas Poor Drive. A student organized blitz of the university community to provide food baskets and toys for poverty households in Montreal. \$3500.00 was raised at Christmas 1977. 40 families and 27 elderly people received baskets. November-December.

Drug Rehabilitation. A few students have been introduced to Spera, a drug rehabilitation program, attended drug meetings and watched first-hand the dynamics of a therapeutic community.

The Elderly. Through 'Operation Contact,' a local organization working with the elderly, connections are made with senior citizens. 12 students met to discuss supportive relationships with the elderly. All year.

"Information Bridges" A \$7500.00 grant from 'Young Canada Works' enabled 7 students to locate and visit the elderly in poor areas of Montreal, and to make contact with agencies in the area that can meet the needs of the elderly. The Project was designed and coordinated by Campus Ministry, but directed and run by students. June, July, August. Final report available.

2. Weekend Programs.

Fall Retreat. A weekend at Lacolle on the theme of "Open My Ears" provided 16 students time for prayer, shared dialogue, reflection, scripture and liturgy. Students planned the agenda and shared in the presentations. October 21-23.

Antioch I. A weekend experience of Christian community, directed by a team of students, on the model of Cursillo. For two months prior to the weekend the team meet regularly to prepare the talks. Every two weeks after the weekend the participants gather to continue to share in dialogue and liturgy. At Lacolle. 29 students. February 24-26.

Montée St. Benoit. University students from eastern Canada, french and english, meet for a weekend of hiking, camping and liturgy, at Mont Orford and St. Benoit du Lac. 1200 studnets all together, 35 from Concordia. September 30-Oct.2.

Winter Montée. A winter weekend of cross country skiing and liturgy held in the eastern townships. 25 students at Camp Wilvaken. January 27-29.

Engaged Couples Weekend. A weekend of engaged couples preparing for marriage, modeled on the format of Marriage Encounter. The emphasis is on communication between the spouses and on preparation for the sacrament. Team directed by married couples. 16 students. Held at Chamadour, March 3-5.

3. Together in Friendship.

Shared Supper. An informal meal where everyone brings some food for the table. Afterwards, an evening program is offered: slides, guest speakers, discussion. Every Thursday night at Belmore House all year round. An average of 25 attend each week.

Luncheons. Each month an invitation is extended to the faculty in another department, or to the executive in a student organization to come to Belmore for lunch. The purpose is mainly social, to get to know each other and what we are doing on campus. 5 luncheons, November to March.

National Newman Conference. An annual meeting for Catholic students from Canadian universities, held in a different region each year. The 1977 host was the University of Toronto; their theme, "Community and Prayer." 12 students from Concordia attended. August 29 to September 3.

Receptions and Parties. To bring students and faculty together at festive times of the year. Revieillons after Midnight Mass, Irish Coffee on St. Patrick's Day, Alleluia Party on the eve of Easter, Year End party in the Faculty Club, reception for St. Foillan's Schola Cantorum after their concert, Spring picnic on Mount Royal.

Athletics. Participation in the intramural programs on campus. Football, basketball, volleyball, hockey during the season. Cycling, softball and hiking during the summer.

Resident Students. A special effort is made to reach out to resident students. The Resident Assistants organized suppers at Belmore House regularly during the year.

4. Pastoral Ministry

Spiritual Direction. In a faith context, "accompanying" another person as they discover the presence of God and his activity in their life. Offering private retreats at certain times of the year. 10 appointments per week, September to April.

Guest Speakers, Homilists. To introduce persons of special competence to the students and university community, especially those whose experience is related to the religious dimensions. Seminar events, discussion leaders at Shared Suppers, resource people at meetings.

F. ORGANIZATIONAL.

Monthly Evaluation and Planning. One day a month the campus ministry team meet for a full day of professional and personal sharing, evaluating the events of the previous month, and planning the events of the coming month. Part of the day is spent in private prayer, followed by a personal exchange and sharing.

Exchange with Other Campus Ministries. Several times each semester chaplains' meetings are planned for an exchange of ideas and for mutual support. This pertains to the other universities in Montreal, both anglo-phone and francophone. Once a year there is both a regional meeting and a national meeting for chaplains. Bob Nagy, in his second year as National Chaplain, visits each Canadian university once during the course of the year.

IV CAMPUS MINISTRY EVENTS 1977-78

				35,610 people
A.	<u>LITURGICAL</u>	481 Events		
1.	<u>Regular Events.</u>		<u>Participants</u>	<u>Accumulated Total</u>
	Sunday Eucharist	11:00 a.m. 43 weeks	300	12900
		8:00 p.m. 52 weeks	125	6500
	Daily Mass	12:05 245 days	25	6125
2.	<u>Special Liturgies.</u>			
	Convocation Mass	(June 5)		300
	Schola Brevis. Mass of the Holy Spirit	(Sept.18)		300
	Christmas Midnight Mass	(Dec.25)		500
	Reconciliation Rite	(Mar.16)		100
	Holy Thursday	(Mar. 23)		150
	Good Friday	(Mar. 24)		200
	Easter Vigil	(Mar.25)		150
	Easter	(Mar.26)		350
	Ash Wednesday Liturgy	(Feb.8)		50
	Palm Sunday	(Mar.19)		300
	Seder Supper at Belmore	(Mar.23)		50
	Childrens' Liturgy Advent:	4 Sundays	30	120
	Lent:	5 Sundays	30	150
3.	<u>Marriages.</u>			
	Campus Ministry (34 RC. 3 Prot.)	37	100	3300
	St. Ignatius Parish	15	100	1500
4.	<u>Marriage Rehearsals.</u>			
	Campus Ministry	23	10	230
	St. Ignatius Parish	15	10	150
5.	<u>Baptisms,</u>			
	Elliott Family	June 2 (Nagy)		10
	Brian McCormack	July 23 (Gervais)		10
	Jessica Smith	Sept.25 (Gaudet)		10
	Paola Wong	Oct. 30 (Gaudet)		10
	Besner Family	Dec. 10 (Gervais)		10
	Family	Apr. 2 (Graham)		10
	Sabourin	Apr. 30 (Nagy)		10
	O'Brien	Apr. 30 (Nagy)		10
	Noruvet	Apr. 8 (Gervais)		10
	Carlin	May 14 (Gaudet)		10

6. Anniversaries, Memorials, Funerals.

Class of 1952	June 4	25
Class of 1932	June 4	10
Convocation	June 5	300
Fr. Breslin's Wake	June 7	100
Fr. Breslin's Funeral	June 8	150
Andy Woodcock Memorial	June 9	100
High School Convocation	June 19	300
René Goldschmidt Memorial	June 23	20
High School Academic Beginning	Sept. 7	300
Mrs. Kirby's Funeral	Oct. 26	75
Doug Britton Memorial	Nov. 16	50
Lionel Stanford Memorial	Oct. 16	350
Andy Wolf Funeral	Nov. 23	25
High School Parents	Feb. 6	300
Heather Zematis' Funeral	Feb. 10	-
High School Penitential Service	Mar. 21	-
O'Doherty Fiftieth Anniversary	Apr. 24	30
Charlotte Cerny Funeral	Jan. 12	-
Edmund Wells Memorial	Apr. 18	30
Arthur Conlon Wake	May 23	100
Arthur Conlon Funeral	May 24	200

7. Celebrants and Guest Homilists.

Celebrants:

Marc Gervais, S.J.
 Michael Fahey, S.J.
 Stephen Casey, S.J.
 Robert Chase, S.J.
 John Wickham, S.J.
 John E. O'Brien, S.J.
 Stephen Dubas, S.J.
 Jack Belair, S.J.
 Rev. Ladislaus Mosha

Homilists:

Frederick Crowe, S.J. (June 5) Convocation
 Charles Davis (Nov. 20)
 Tony Walsh (Oct. 30)
 Barbara Zerter (Feb. 5)
 Rev. John Campbell (Jan. 15)
 Leyla Raphael (Dec. 11)
 Dominican Missionary Sisters (Jan. 8)
 Rosemary Haughton (Feb. 16, 19)

B. PASTORAL.

46 Events

2365 people

National Newman Conference (Erindale Campus, Univ. of Toronto)	
(August 30-Sept.3)	12
Montée St. Benoît (Mount Orford) Sept.30-Oct. 2	35
Shared Supper (Sept. to April)	30 weeks 600
Fall Retreat at Lacolle (Oct.21-23)	16
Committee on the Elderly (Oct.27)	12
Boys Club Visit to Concordia (Oct.29)	20
Archambault Prison Group	
11 visits to the Shalom Group	44
7 visits to the Sunday worship	28
10 campus meetings and evaluation (25 students)	250
1 one day seminar for prison volunteers, Friendship House	5
Dinner for Engaged Couples (Nov.5)	20
Skating with the Blind Children	
16 skating outings, 25 volunteers	400
11 Big Brothers, & Big Sisters	11
1 Christmas party (24 children)	24
Antioch Weekend at Ottawa (Nov.25-27).	5
Christmas Basket Drive (\$3500.00 to 40 families & 27 elderly)	50
In-Search Group	10
Winter Montée at Wilvaken, Eastern Townships (Jan.27-29)	25
Spera (talks) Feb. 2	-
Manna Retreat (Feb.3-5)	-
Montreal Retreat Directors (monthly)	8
Kinkora Weekend (Feb.10-12)	-
Engaged Couples Weekend (Mar.3-5) at Chamador	21
Antioch I Weekend (Feb.24-26) at Lacolle	29
Diocesan Youth Group Retreat (Mar.10-12)	-
Schola Cantorum of St. Foillans, Aachen (Mar.29)	-
Party for Volunteers, Blind Children Program (Mar.3)	25
Resident Students Dinner at Belmore (Several times during the year)	-
Little Burgundy Exposure Program (Mar.6)	1
Day of Recollection, Good Shepherd Center (Mar.14)	1
Cursillistas Meeting (every alternate Thursday)	12
St. Patrick's Day Irish Coffee (Mar.17)	100
Privately Directed Retreat (Mar.18-25)	1
Easter Eve Party at Belmore (Mar.25)	75
Christmas Eve Reveillon (Dec.25)	75
Year End Party, Faculty Club (Apr.27)	100
Luncheon for Brian Chapman's Confirmation (Mar.25)	8
Annual Retreat Guelph, Ontario (Mar.28-Apr.6)	1
Annual Retreat, Benedictine Monastery, Elmira (May 7-14)	2
Belmore Cycling Club (Weekends, June, July, August)	50
Christian Family Movement Leadership Weekend, Jay, Vt. (Apr.14-16)	1
Benedict Labre House Liturgy (Apr.18, May 9)	2
Picnic on Mount Royal for Chapel Community (May 28)	100
Dominion Day Bicycle Trip to Ottawa (June 30-July 2)	8
Hostel at Belmore House (Travelers & Guests)	50
Study Day on Indian Rights, Friendship House (Oct.15)	1

C. COUNSELLING.

Pastoral Counselling. About 25-30 appointments a week, are made with the chaplains. About 800 appointments during the year.

Referral Programs. About 200 telephone calls a week are received at Campus Ministry; about 20 of these lead to referrals.

D. EDUCATIONAL.National Newman Chaplain.

Halifax Chaplains Conference	Oct.26-27	1
Waterloo Regional Conference	Nov. 5	1
Regional Directors Meeting, New Orleans	Nov.7-15	1
Regional Newman Conference for Students, Halifax	Jan.20-23	1
Regional Chaplains' Meeting, Halifax,	Jan.20-23	1
Visit to Ontario Universities	Feb.5-9	1
Ontario Universities Visit	Mar.9-14	1
Western Universities Visit	Apr.1-7	1
Western Region Eucmenical Conference, Vancouver	Apr.17-20	1
National Chaplains' Conference, Windsor,	May 15-19	2
Ottawa Chaplains' Conference	Oct. 26-27	2
Quebec-Ontario Regional Chaplains, Kingston,	Nov.20-21	2
International Conference, Christian Family Movement, Manila	Nov.18-30	1
Luncheons: SGW God Squad	Nov.2	6
University of Montreal Chaplains	Nov.16	6
Montreal Priests' Zone Meetings (Monthly)		2
Cursillo Weekend	Feb.2-5	1
Diocesan Bible Study Day	Apr.29	1

E. PROPHETIC.

Youth Conference in Ottawa	Nov.4-6	1
Luncheons: Student Services	Mar.9	20
LSA Executive	Oct.19	12
Concordia Council on Student Life (Student Services Representative)		6
CCSL Finance Subcommittee		4
Gonzolo Arroyo Dinner	Feb. 13	20
Rosemary Haughton Event	Feb.15-20	
Feb. 15 "Valiant Women" (SGW)		40
16 "Marriage as Hero" (Loyola)		150
16 "The Role of the Church" (Loyola)		150
16 "Family for the Future" (Loyola)		200
16 Guest at Shared Supper (Belmore House)		75
18 "The Pastoral Role"		40
19 Sunday Homily "Prophecy"		300
Global TV Interview	Apr.12	2
Quebec University Chaplains' Conference	May 8	1

F. ORGANIZATIONAL

Distribution of Belmore Calendars on Campus	Jan.10-11	10
Day of Evaluation and Prayer (Monthly, Sept. - Apr.)		16
National Chaplains Conference Subcommittee on		
"Models of Campus Ministry"	May 2-3	4
National Chaplains' Conference, Windsor	May 15-18	2

V OTHER USES OF THE LOYOLA CHAPELA. Fine Arts Music Department.Rehearsals. 73 total Rehearsals

Concordia Orchestra	33
Music Department	27
High School	3
Jazz Band	1
Chinese Students Assoc. Choir	1
Diane Burke	7
Italian Consulate	1

Concerts. 45 total Concerts

Music Department	22	
Jazz Band	1	
Concordia Orchestra	5	
Montreal Symphony Orchestra	4	
Diane Burke March 31	1	
Italian Consulate April 13	1	
Donovan Choir Apr.25, May 9	2	
Professor Bottenberg (Music Dept.)	3	
St. Foillan's Schola Cantourum	1	March 29
Free Concert Series	5	Feb.12,26, March 12.
(CBC Radio & Concordia)		April 16, May 7

Special Events.

Physical Education and Motor Activity Program (Nov. 15)
 English Department Lecture (Feb.13)
 Creative Arts Awards (Feb.28)

Organ Practices. (228)

Brian Patterson	1
McLaughlan	2
John Donahue	66
Susan Slater	99
Pat Hartman	60

VI SUMMARY OF EVENTS

1. Liturgical 481 events for 35,610 people.

Regular Events	340 events for	25,525 people
Special Liturgies	12 events for	2,720 people
Marriages	52 events for	4,800 people
Baptisms	10 events for	100 people
Funerals, Memorials	21 events for	2,465 people
2. Pastoral
3. Counselling
4. Educational
5. Prophetic
6. Organizational
7. Other Uses of Loyola Chapel

73 rehearsals	(Music Dept.)
45 concerts	(Music Dept.)
3 special lectures	
228 organ rehearsals	

TOTAL:

Number of events: 1,364

Number of people involved: 39,796

N.B. We do not consider these statistics an indicator of the effectiveness of the work of Campus Ministry, nor a criterion of the value of the department. It is probably in pastoral work that statistics are least relevant. However, we offer these figures for what they are worth, in an attempt to suggest the kinds of people that come in contact with our activities.

VII APPENDICES

A. "Lay Ministry" by Steve Sims

In the beginning, when I joined the Campus Ministry Team, I struggled with the title of 'lay chaplain', with my definitions of the roles of priest and layman, and with my own self-definition. Over the past two years, I have modified some of my old perceptions, and broadened my definitions of 'ministry'. There has been a lot of personal growth and self-discovery in this work, out of which comes new awareness of my own call to minister.

To minister is to share in a search for truth, to exchange compassion and to bear one another's burdens. To this, all men are called. We share a common priesthood. I relate in my thinking to a model of church visioned as 'circle': all are equal from the centre, another perception of our God. God reveals who he is in different ways, at different times, in different depths to each of us. We are called to share our personal revelation. We do this in different ways inside different roles, and with different kinds of involvement in the Christian community.

A priest is the leader in liturgical celebration, a chosen 'go-between' in sacramental ministry, the 'shepherd of the flock'. But I as layman am not passive. I too am a 'go-between'. I pray for and with others, I share my perceptions of truth and the "good news" with all, I labour towards goals of justice and love. Every sheep, and not just the shepherd, has a responsibility to the 'flock'.

Always there is a strong dynamic of change in the growth of the church. Mass education is bound to diminish paternalistic models and attitudes. Rapid changes in the structures of our society necessitate rapid change in the shape and form of faith communities and the definitions of relationships within them. The more 'monological' models of church and ministry are disappearing. We are being called to greater dialogue, more active participation, and a fuller acceptance of responsibility for one another.

We are not solely solitary seekers as we probe the mystery of our origin and destiny. We must walk more hand in hand, meeting God in, through, and with others. We must share our insights and inspirations more openly with one another. We are starting to recognize today more and more that we are all healers and that all of us stand in need of healing. We are called to a new understanding of community. We have different roles, but mutual needs and mutual responsibility. I witness by sharing my experience of life and of God. And as God acts in me, so I act in the world.

Within the context of campus ministry, I have realized that as a layman, I have had a different point of access with the university community. Sometimes the barriers to sharing are greater, and often less. It is good that students can find different contacts and accesses in connecting with the various campus ministry programs. Once absorbed into the life of a loose community, new ways of relating and new awareness emerge, and former 'hang-ups' and fears diminish. In our team, we have learned more of how we complement each other as we attempt to recognize the divine, in calling students to search for that which lies outside time and space, and as we attempt to challenge them to a deeper and more loving participation in the life of the human community.

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Campus Ministry

Tel. 484-4095



June 29, 1978

Dear Colleagues in Campus Ministry,

I hope the summer is proving restful so that you'll be fresh for the Fall term. That is always my dream but I'm sure it's something far from the reality - summers have a way of jamming up.

The year has been good. The various chaplaincies across the country seem to be holding and even new and exciting things developing. The most significant is the development of lay ministries. Things continue to develop in this direction everywhere in both Canada and the U.S. and Campus Ministry Teams are leading the way very creatively.

This was especially evident at our National Meeting in Windsor and the Western Regional Meeting in Vancouver. The West has undergone almost complete turnover of personnel but while that continues to remain a problem it does force one to reach out beyond the limits.

The Western Regional Ecumenical was especially interesting from the fascinating dovetailing of contributions from the "secular" and "Religious" resource people. There was mutual concern and reaching out for "Religious Values" by the university administration (as expressed by the Pres. of U.B.C.). There was a development of a very interesting program of outreach with the Science faculty by the Anglican and Presbyterian Chaplains of U.B.C. The most exciting part was in the dialogue together with the chaplains that brought out an amazing convergence of interest, of "answers," of the awareness and need for the transcendent and the re-valuation and re-languaging - of the Christian message.

This comes at a time when both University and Church are hurting yet I think the mutual concern for truth and the painful re-assessment involved has created this exciting moment - not a purely pragmatic or unlightened self-interest. It is a time for all of us to be open and vulnerable enough to tap each others resources - the possibilities for dialogue and co-operation in the Christian enterprise of bringing the good news has never been richer.

Everywhere there is spiritual hunger - of some kind. There is a tremendous cynicism and emptiness in people's lives and the various responses that are developing - (Pentecostal, Retreats, Prayer groups, Yoga, T.N., etc.) are just touching the surface and we as Chaplains must begin to pool together all our resources - not just personal but the resources that are out on our campuses, people with much talent and good will - who need to be called. The possibilities of new ministries in this regard are endless. Bishop Sutton at the National Conference called us to this (ref. to Bob Gaudet's article incorporating Sir George Williams University and Loyola of Montreal

in New Catholic Times, appendix A). So did the other speakers from their different perspectives but all saying basically the same thing that the harvest is ripe and that we must look to the Lord of the harvest to send us labourers - according to His fashion.

At this time I would like to extend an invitation to the National Students Conference at U.N.B. in Fredericton - (for details check appendix II). While this is a student's conference it gives us a chance to meet and discuss these same problems with them and with them discover their ways of reaching out - their ways of stating the question (often the most crucial thing) Their triple concern of sexuality, death, new life, is in itself revealing as to the area of their concerns and the need for language to speak to those concerns - language that goes beyond the theological stereotypical language that we often get caught up in - language which may still be essentially valid for us and seem obvious in its answers - just doesn't connect with young people or even their mentor in the classroom. The conference is not only serious, but lots of fun too, but especially fruitful in that it makes us aware of how the various elements of this vastly different contrive are so close in their search for God and truth. I encourage you to organize a group and begin your spiritual journey of 78-79 by a pilgrimage - tent, by cycle, or camel or four wheeler and meet us at the U.N.B. Clambake.

The Student Conference makes us aware of how much they contribute to ministry and especially how they are becoming more and more conscious of their call to minister - not only where there are actual peer ministers but in general as well. This is a real turnabout where in the sixties so much of youthful ministerial zeal was polarized to a purely secular one of political activism, as today - while sometimes the swing is an exaggerated spiritualism there is a small but healthy core who see the Christian response in terms of the whole community - and the whole person.

This leads me to another reflection I would like to share with you, one that I've been remiss in not doing sooner. That is, about women in ministry. A selling has to be done. That may sound crass but I think its realistic and all the chaplains must be involved in this promotions - that priest, lay and Religious - male and female.

During the seventy-seven conference a lot of hurt was shared by women vis a vis the churches document on women in the church. Many priest chaplains abserved their experience of a great exodus of women from the church, of women often considered that backbone of the structure and substance of the church. I didn't say anything because I was afraid to speak on such a sensitive issue and I still fee inadequate to really express the breadth and depth and height of the problem. I don't feel any better now but I believe an attempt should be made. Since as much as one might try to ignore the issue it keeps surfacing as it did again in '78.

I don't think a man can fully grasp the feeling of women in the church - it's so difficult for him to pass over to that experience - which involves a whole history of exclusion, and an exclusion that isn't satisfied by saying that we can't have babies or that we need as much or more liberation both of which are true. The more we protest "what do they really want" the more we protest the language putdown as being unimportant (it's as serious as boy for black man and man - for women) the more we should realize we haven't come near to understanding the problem no matter how many women friends we have. It must be asserted that in most cases its no a Freudian envy that sinisterly lurks here but a real search for person dignity and acceptance as a vital life giving member of the church.

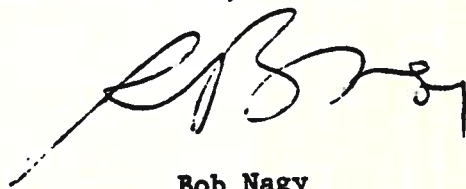
III

And in spite of the many good things said in the document on women in the church - it still comes across as "woman know your place" and therefore I encourage us to be freely present to this problem, to prayerfully pause before it hurts and pray for ways to ease the pain and to discover ways to speak clearly and loudly to this issue as the time and moment allows. This brokerage of "P.R." can take place within our own communities - care must be had so that this too doesn't become paternalistic - it should involve the whole community a team. We should also encourage our peers in ministry to be sensitive to, and find ways to speak to the issue and finally we must encourage our bishops and superiors to look for or create the right moment to do some desperately needed healing and reconciliation - I'm not sure if a document would be good at this time but action might be more effective I leave that to the spirit as it moves in us to help us discover the way best to heal one half of the community, many of whom feel excluded in the church.

This question goes beyond the problem of women priests - its utterly ridiculous to think that all the women who feel this way are either frustrated men or women who want to be priests. In fact the problem of women priests ends up being a red herring to the real issue of being allowed to be fully active and alive in the body of the church. To begin to really see the problem I think will ultimately lead to a richer understanding of church and its ministries for both men and women, lay and religious, bishop and priest and inaugurate the revival that fizzled somewhat in the liturgical movement - because in this case we are forced to deal with people and ministries. I hope to make this an important part of my role in the next academic year. That is a year of brokerage re ministries on campuses in general and women in particular. There are many cases where not only are women doing an adequate job "for Women!" but a superlative job. The church is hurting on campuses in many places in this country because we are not using the full potential of ministry available. We are not spending any time, money and personnel on the training programs available to anyone who receives the call. We recently advertised in the Catholic New Times and in our own Diocesan paper for a new member to our team at Concordia and we were swamped by applications and the variety, talent and generosity of the applicants made the choice difficult. The resources are there and we all must encourage the whole church to develop them, and to do so by anticipation of needs and by using or developing adequate training programs (deaconate and in-service training being just one such example - for others ref. appendix III.

Wishing you all a great year - and I hope to see you so that we can do some brokering together.

Pax,



Bob Nagy
National Chaplain

Canadian Campus Ministers Meet

18

A Shift To The Spiritual

by Robert Gaudel S.J.

A marked shift became clear last week at the National Conference for Catholic Campus Ministers, a shift that reflects the spiritual interests of university students in Canada. It also is an indicator of where the Church is going on university campuses as it approaches the 1980's.

"There is a marked shift to not only giving priority to spiritual matters and the life of the Spirit, but seeing it as the most commonly felt need," said Paul Crutinan, chaplain at the University of Western Ontario, and veteran of 18 Chaplains' conferences and 19 student conferences.

Forty-six Catholic chaplains, representing 30 campuses from 9 of the 10 Provinces attended the annual conference held at Assumption University in Windsor from May 15-19. They met to discuss their work and how it leads to prayer, how their prayer leads to work, and how God directs them in their ministry to lead students.

"It seems to me the Campus Ministers are much more sure of themselves and what they are doing," said Margaret Dutil from St. Thomas More College - Saskatoon. "They are much less self-conscious."

The theme of the conference was the "Growth of Spirituality on Campus." Bishop Peter Sutton from Labrador, Sister Mary Finn, an inner city worker in Detroit and spiritual director in a local seminary, and John Wickham, S.J., co-director of the Ignatius Centre in Montreal were the resource people providing the input for the theme. But while the theme focused on the spiritual life of students on campus, it directly touches the personal lives of chaplains. "The real issue of the conference," reflected Pat McCarney from King's College, London, "was my spirituality, in as much as I have to minister to others' spirituality."

Our Work Leads Us to Prayer

For one day the conference approached the question of spirituality on campus by looking at the relation of work to prayer, and seeing how one's work leads to prayer. "The experience of faith," remarked Bishop Peter Sutton, "comes through the action we are living. We have been living with the church of the resurrection. More and more we talk and sing of the Church of Pentecost. There are signs of happening, of a new Pentecost, new Church, new ministries."

One of the expressions of faith is our sense of journey, of

Prayer Leads Us to Our Work

"Really it is his prayer that leads to his work," said Sister Mary Finn. "The prayer of Jesus is the sacred source of my own prayer." Rather than ask the question how their prayer leads them to their work, the campus ministers were called to discover the prayer of Jesus over each one of them. "Jesus is always praying in me and for me," she said. "Even when I forget or am too tired. My task is to discover his prayer. Then I would know what my work is meant to be."

Prior to her present ministry as spiritual director at Sacred Heart Seminary in Detroit, Sister Finn worked out of a pool hall in the inner city. She called upon the chaplains to touch the depth of their being and discover Jesus' prayer within them.

"Jesus has a dream," Sister Mary said. "He has a dream for his people and for me. Jesus himself described it when he said 'Thy Kingdom Come'. Such a dream demands courage, for we don't know where it will lead." "Jesus prayed for the kingdom on the cross. Joseph's brothers said 'Let's kill Joseph and see what becomes of his dream.'"

Sister Finn told the conference that the work that we do must be related to our prayer, to God's work in us. "We must discover the sacred works of God in me," she said. "For the only work I can do is the work he does in me." There is the road, work, walking with someone. ("Like the disciples on the road to Emmaus. I will never receive their bread unless I walk with them.") There is the work of knowing the story, for if I don't, I perish. ("In me there is a beloved disciple; cherish the mystery that I am the beloved disciple.") There is the work of forgiving, the greatest work of God. ("Go to all the beggars and ask forgiveness.") There is the work of staying with him on Friday, which is so hard. ("The Good News is that he is risen, but he asked where you were on Friday afternoon?") There is the work of gathering the fragments, lest the brokenness of anyone be lost. ("Draw near to the fragments within myself, for there are enough within me to fill more than 12 baskets.") There is the work of questioning. ("Adam where are you? Cain, where is your brother?")

("There are 40 pre-resurrection questions in John's gospel, and 7 post resurrection questions.") There is the work of staying through the night when it is dark. There is the work of rising a new city. ("The most sacred inner city is us, the dwelling place of our God.") There is the work of taking up



Bishop Peter Sutton, OMI.



Father Joe Hattle, Dalhousie, Halifax, Michael Peterkin, Carlton U., Paula Marcotte, Kings College, John Dugan, SJ, Univ. of Guelph.

lains. Eucharist is "the" call to action, to take the poor and become whom I eat, to evangelize and to be evangelized. The poor have a natural disposition for the Eucharist, for they are broken and hungry."

She shared with the campus ministers her own profound desire for change, but cautioned them that usually there isn't much to show for our work or our prayer. "It isn't that change doesn't happen," she said, "but it happens too

being called by name. We listen as we journey, said Bishop Sutton. "But do we listen to the voices of the Poor?" he asked. "Do we create enough space around us that people can get to us, and that we can approach others without fear? Often we are surrounded by structure, and this structure is identified with authority and it is threatening. We need to stop identifying 'ministry' and 'authority'. If we can identify our ministry as it applies to needs, then that would be great."

Bishop Sutton told the campus ministers that the question of new ministries offers a stiff challenge to the Church today. "Rather than speak of hierarchy within the church," he said, "are we brave enough to speak of service? Rather than speak about priesthood, are we brave enough to speak of priestly ministry? And rather than speak of 'being sent' on a mission are we brave enough to emphasize the mission and the reception of the message?"

Being a bishop 'first time around' and being a bishop with 19 priests to cover an area three times the size of France has marked him in his vision of the church, in his experience of faith and in his hope for new ministries. Nor does he want to change it for any other place. Riding behind a fellow priest on the back of a skidoo last winter as they headed from one outpost to another, the priest turned and with a twinkle in his eye said ironically, "wouldn't you like to be Archbishop of Toronto?" He laughed.

"I liked the frankness of Peter," said one of the Toronto area chaplains about Bishop Sutton. "It is the first time I have heard a bishop speak like that." The message that came through to the campus ministers was that there also is someone struggling to be in touch with the people at the grass roots, and to be learning from the poor. As he said at one point, "the secret to our prayer is by becoming poor, becoming detached, and by learning from the poor. Our hope is among the poor, but as Vanier often points out, we are threatened by the poor."

the bread and the cup. ("The most profound charge is to change our body, — my brokenness, my anger, my love, my fear, my sin.")

Three guides Sister Mary offered the campus ministers to help them discover Jesus' prayer over them and the work he does in them were the questions of Jesus as recorded in John's gospel, the personal imperatives of Paul in 2 Timothy, and the instructions of Peter in 1 Peter 4. She urged the conference to the great festival of change, the Eucharist, and what she termed as fidelity to the revolution. "The Christian Manifesto is 'Do This' Take and Eat!" she told the chap-



Father Bob Nagy, National Chaplain.



Spiritual Direction on Campus 49

Over the past few years there has been an increase in the number of students on campus asking for spiritual direction. The role of the spiritual director was one of the questions that the campus ministers wanted to discuss. "A spiritual director must learn to listen to the depth in other persons to discern God's activity," said John Wickham, co-director of the Ignatius Centre in Montreal. "Spiritual direction is based on faith that God works in me and in you. It must create an atmosphere of reverence to what God is doing." The profound shift during the last few years in the church and in our culture have left us with a painful sense of inadequacy. The time of supplied answers is gone. Doctrinal formulations have become secondary. We have moved to the world of inner experience, of self discovery, being born, discerning, responding freely. It is here that the spiritual director must lead others to believe in their own faith experience.

An integral part of the Conference was the music for the liturgy, and prayer presented by "Vision" a Montreal group under the direction of John McMaster. For eight years the Diocesan Folk Music camp has trained parish leaders in Montreal in liturgical music. Much of the music produced there, and played by Vision, was written by members of the group.

New Directions

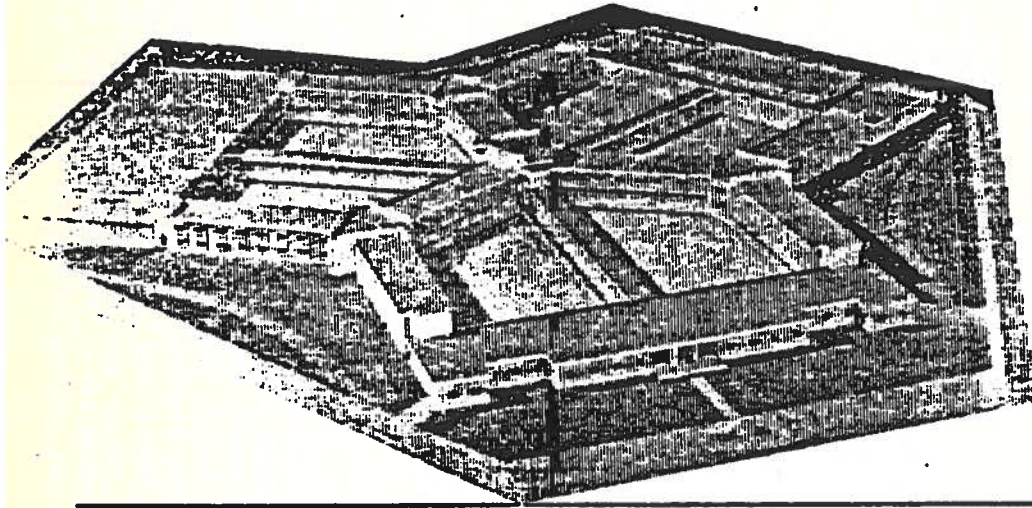
For a while during the 60's and early 70's the place of chaplains on university campuses was being questioned. The last few years have leveled off, and campus ministry, by and large across Canada is recognized as intrinsic to the university. Ministry is not just a fringe activity, but permeates all aspects of university life.

The national conference confirmed this direction. It was time for sharing common concerns and of mutual support. Bob Nagy, the National Chaplain for the Catholic Campus Ministers, pointed out, "Some chaplains are accused of not giving enough formal spiritual direction, but at the same time there is the danger of becoming identified 'only' with that, or 'only' with liturgy, and not getting to know students in other ways, or reach out to the fringe community." He said that one campus minister commented during the year after having gone door to door in a student residence, "I died every time I knocked, but it was the best thing I did."

Detroit Skyline: (l to r) Bob Nagy, Peg Iver, Executive Director, US Catholic Campus Ministers Association, Paul Crumlean, Western U., Rita Patenaude, Campton, Regina, Marg Duill, Saskatoon, or Job Gaudet, SJ.

MAXIMUM SECURITY

Reflections of student day-trippers to the Archambault Penitentiary



For the last few years, Loyola's campus ministry has conducted a sort of regular think-in at the Archambault maximum security pen in Ste. Anne de Plaines, north of Montreal. Twice a month during the academic year three students accompanied by one of the chaplains attached to the campus ministry journey to Archambault to meet with groups of 16 prisoners to discuss a variety of spiritual themes.

According to lay chaplain Stephen Sims, the visits have been of benefit to visitors and inmates alike: "Contact with shattered humanity has given us new understandings, and a greater sensitivity to the anguish of the prisoners and the nature of their alienation." For prisoners, fresh and friendly faces.

In addition to discussion groups, students have a chance to attend chapel service which as readers will see is a little, more free-wheeling than the run of the mill Sunday service.

Sims, a 1968 Loyola B. Comm., offered C.U. May a selection of impressions written by students over the past year. Many were struck by the same things that prisons everywhere are noted for: locks and bars and barbed wire. Below, a selection from these first impressions.

A curious thing perhaps is none of the reflections from which this selection is taken contains any comment on the criminal activity which landed these victims of 'shattered humanity' in prison. Openness on the part of the prisoners is a quality much appreciated although what anyone has been open about we're not made aware of. In this sense we learn more about those seeing the inside of a prison for the first time than about the tenants themselves. With this exception:

A woman's touch

I found a strong camaraderie among the men. They enjoyed talking about their wives and girlfriends, and I was struck by how difficult it must be for them to live without females.

They seemed to be very interested in me, and asked about school, my future plans, my home town, and different American cities. They enjoyed teasing me and watching me blush.

I caught one of the men's eye during the service, and we locked stares—he looked right through me, I'm sure. And then we both broke into warm, lazy smiles.

—Molly Moffat

Being watched, etc.

Hardly a fulfilling experience.

I was struck by the isolated environment. The whole area seemed so detached from the city. While driving up the two-mile stretch of road leading directly to the various buildings, we approached two armed guards, one of whom sternly pointed a gun at us. (Needless to say this very crude gesture aroused an uneasiness within me.)

After we had identified ourselves and parked the car, I stood examining the surroundings: masses of barbed wire at the top of the fenced enclosure. This literally revolted me. The gates opened automatically and this added to the eerie feeling: I felt as though my every move was being measured.

Once inside the maximum security building, I was struck by the rigidity of the place. Everything was either barred or locked, and we were never out of sight of the guards; Reverend Nerny received us and accompanied us to the chapel. Even in there, the all-purpose socializing area, atmosphere of cold mistrust prevailed. There were no windows, except for a small barred one at the top, with two armed guards stationed behind it.

After the inmates had been admitted into the chapel, the Sunday Service commenced. Only a few men actually participated, while the rest talked amongst themselves.

Following the service, we all divided into separate groups for discussion. Conversations remained on a superficial level, but I did manage to exchange views with quite a few on topics such as education, learning processes, Quebec's political situation, reincarnation, etc. I was particularly impressed with one individual who had been in that bleak and unstimulating environment for 17 years.

but who still continued to keep-up-to-date on 'outer' current events.

In general, most of the men were pleased to have the opportunity to socialize with us but a few just looked at me as if to say, "And what good do you think you're doing here?" I can understand: How much does it really matter to them that I came and tried to show that I care?

—Sandy Oprysko

Prison stripes

The first time I walked into Archambault I was half expecting the prisoners to look just like the guys in the movies, with striped shirts and looking really scary. It took me a few minutes before I realized that the people I was meeting were actually the prisoners. I'm glad I went because now I don't have a lot of the false ideas I had before.

—Susan Harford

Welcome

Initially I was apprehensive simply because I was meeting a group of new people and the impact of the prison itself was unnerving. The only saving grace was the men themselves who warmly extended their welcome and impressed me with their desire to set an atmosphere of comfort and openness.

—Maureen Jones

Where were we?

It was 8:00 a.m. on a Sunday morning, a morning which was to be very different from any other. There was no traffic on the autoroute and we were one hour away from our destination, Archambault. Many questions were in my mind that morning. Why was I so interested in visiting a prison? (Maybe it was because we hear so many people talk about the conditions in prison—riots, hostage takings and complaints from the inmates.) Who would I meet, what will happen but, most of all, what's it like?

We arrived and I felt a little scared. An unknown to me: The giant wired fences

and automatic gates do a good job at frightening you. Once signed in and past the guards, more automatic doors. At last we reached our destination, a little room, the chaplain's room.

People start coming in and worship is started. There are not more than 20 but, you feel many more looking your way. Only about six or seven are actually listening—the rest are smoking, talking or fidgeting. Worship is over, and more inmates come in to talk.

They are very happy to see us especially since we're from the outside and different from their everyday friends. They wanted to know what was happening outside, what school was like; they were interested in my courses at Concordia, and they wanted to tell me what they had been doing. They were interested in my opinion of them: Was I scared of them? Did I like them?

There was no time to feel uncomfortable, no time to be afraid, no time to remind ourselves we were in a prison. Before we knew it, time was up.

I found myself going through the automatic doors again, putting on my coat, seeing the fence, going through the automatic gates and back in the car. I had answered some of my previous questions. Yet there were new questions. What went wrong? Where were we when they were outside and needed our help? What can we do now? I felt so empty, thinking that all I could do was talk to them for 1½ hours. Is that all I could do? And, how did they feel when I went through the automatic doors, while they had to turn left at the corner and return to cell number ?

And in the end, I never did see what a prison is like.

—Rita Crisante

Pizza and freedom

We were ordered to empty our pockets, and wallets and cigarette lighters were locked away. After we arrived in the room where the evening's discussion was to take place we fussed with chairs, nervously trying to fill in the time.

I sat down, and as I waited for the men to arrive, I felt like a stranger from another world. How could I understand all the ugly details that had brought them

to this ugly place? As they filed into the room, I looked at each face—like any face on campus—like any friend of mine. Any image I'd had of the "hardened prison inmate" dissolved when confronted by these people who were so real and so young.

For the next couple of hours we talked. It was like visiting anyone for the first time; a lot of ideas getting shared around. Then as we were leaving we all walked together as far as the barred door of another corridor. Then our ways parted. Someone of them made a joke about their cages—laughter.

On the way home we stopped at a road side restaurant for pizza and beer. I wondered how much of this regained freedom I was truly entitled to, and how much I took for granted.

—Kate Hodgson

Eating alone

They eat alone in their individual cells. One man explained to me that after twenty years, you don't know whether you eat the same way everyone else does. When you get out, you're too self-conscious to eat in a restaurant and at home, you eat alone in a closet.

—Susan Mirhady

Like family

A prison visit group? Why not, I asked myself back in September? My turn to visit the Archambault Maximum Security Prison came on a cold February Sunday as I drove to Ste. Anne des Plaines. I was a little apprehensive about the place but others who had been there reassured me. I found the inmates I had the opportunity to talk with quite friendly.

"The fact that you can come in here, mingle with us, talk with me, shake hands with me, places you above my wife and son. When she visits me, I see her from behind a glass; I haven't seen my son for . . . years. I don't want to see him from behind a glass; I want to hold him in my arms."

—Michel Giroux



ANNUAL REPORT FROM
LOYOLA CAMPUS MINISTRY
1978 - 79

This Report is a summary of the pastoral and liturgical programs of Loyola Campus Ministry during 1978 - 79. It was a busy year in which about 1,800 events took place involving over 30,000 people. We estimate over 18,000 phone calls made and received through Belmore House.

We offer a one-page evaluation of the year as a brief overview. It includes the high points, problem areas, and new directions for the coming year.

Chaplains: Bob Gaudet, S.J.
Bob Nagy
Anne Shore

Secretary: Lynne Keane

June 1, 1979

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I. Evaluation of 1978-79

What were the high points?

1. The programs went well this year. The Archambault Prison program, skating with the blind children, and the Christmas Basket Drive were particularly successful.
2. The Loyola Chapel Community continues to be enthusiastic, with about 500 people making up the core. They attend not because they have to, but because they want to.
3. There was some solid support from the academic community of the university from both campuses; notably, from Charles Davis, Michael Fahey, and Marc Gervais.
4. The meetings with couples preparing for marriage stand out as a special and privileged learning situation. These often are our best contacts with students.
5. Students from different faculties were able to use their skills and competence in many campus ministry programs (eg. students from physical education, psychology, theology, music).

What were the problem areas?

1. There was no key speaker this year for a major event as had been sponsored in the past (Rosemary Haughton, Daniel Berrigan, John Howard Griffin, etc.). A "high profile" event was lacking.
2. The number of students who participated in the programs increased in numbers, but the number of those who became part of the core group at Belmore House decreased.
3. The problem of language remains difficult. Traditional words to express religious and spiritual experience have little meaning for this generation. New language must be found.
4. There was not enough involvement with residence students, even though this year was an improvement over the previous year.
5. More time was given to administrative work this year than before, requiring that time given to some programs be trimmed. One issue that demanded attention was the C.C.S.L. recommendation that chaplains be eliminated in the future.
6. Time required to make reservations for the chapel and maintain its care increased.

What new directions do we see for 1979-80?

1. To have more shared planning and student responsibility in the programs and events.
2. To reach out more to students living away from home. This includes students in the residences, in apartments in the city, and foreign students.
3. To sponsor a major speaker on campus who can address the spiritual values of individuals, and the values of the university.
4. To involve more students and staff from the Music Department.

II. The Aims and Objectives of Loyola Campus Ministry

1. To bring members of the University community together in friendship and common concerns.
2. To foster a creative religious response to life within the University community.
3. To help individuals integrate religious reality into their life situation.
4. To speak of Christian values, religious values, justice, charity and the responsibility of the University community to the wider society.
5. To provide sacramental ministry to the University community.
6. To celebrate in ritual or para-liturgical events; life and death, growth and change, endings and new beginnings.
7. To offer personal ministry for spiritual direction and pastoral counselling.

Campus Ministry is a pastoral service to the members of the University, offered through a concern for persons, the proclamation of scripture and religious values, and the celebration of liturgy.

Its essential objectives are to provide service, to bring people together in friendship, to build and strengthen a community in faith and to proclaim scriptural and religious values.

3. Social Involvement (72 events)No. Participants

Bishop Festo Kivengere of Uganda (Anglican House) (Sept.13)	3
Soeur Emmanuel, "Rag-picker of Cairo" Slides and Lecture (Sept.18)	80
N.D.G. Social Justice. Area meeting (Sept.25) (Jan.25)	4
Luca Salvatore, Italian Student involved in freedom movement (Oct.5)	25
"Native Peoples and the North" M. Lamothe lecture (Oct.5)	4
Skating with the Blind Children (25 Fridays) (Oct.-April)	400
Archambault Prison Meetings on Campus (Monthly)	50
Archambault Prison Visits (Oct.11-May 23) (25 visits)	100
Seminar on Prisons (Anglican House) (Oct.27-28)	5
Archambault Prison Worship Service	12
Tour through Archambault Prison (Nov.30)	15
Archambault Christmas Party (Dec.13)	8
"Somebody's Kids" - N.F.B. Film on learning disabilities (Nov. 2)	30
Ernesto Cardinal (Nicaraguan Priest and Poet) McGill Lecture (Nov.8)	4
"Child of the Universe" Social Justice meeting on UN theme. (Nov.9)	3
Christmas Basket Drive (Nov.26-Dec.25) (Collection, purchasing, packaging, delivery.) (\$4000.00 raised to help 86 families or elderly)	60
Social Justice Orientation Day for Ten Day Program Leaders (Nov.11)	2
Christmas Party for the Blind Children (Dec.15)	45
Taskforce on the Church and Corporate Responsibility Meeting (at Holy Cross Parish) (Jan.11)	2
Poster Festival for the International Year of the Child. (Jan.14) (Belmore)	30
	<hr/>
	882

4. Pastoral Ministry (Total: 36 events,
960 appointments
18,400 phone calls)

North Bay Retreat (RG) (Aug.5-13)	10
Manna Camp at Kinkora (AS) (Aug.28-Sept.3)	30
Lecture on Rituals for Funerals (RN) McGill (Oct.2)	25
Morning Prayer in the Chapel (12 weeks) (6)	96
Cursillo Meetings (10 meetings) (8)	80
Discussion on Faith (John Dunne's " <u>Time and Myth</u> ") (10 weeks)	50
Ecumenical Liturgy at Rosedale United Church (Church Unity Octave) (Jan.23) (RG)	1
Pastoral Counselling (the three chaplains have about 20 appointments per week) (x48)	960
Telephone Calls (on a busy day, about 100 phone calls a day are made or received through Belmore House; half result in messages.) (during the summer, about 30 phone calls a day)	
Marriage Preparation (The chaplains were involved in the preparation of 40 marriages; each couple is met with 6 times.)	480
	<hr/>
	1,732

III.

CAMPUS MINISTRY EVENTS 1978-79

A.

PASTORAL PROGRAMS

<u>1. Building Community Together</u> (63 events)	<u>No. Participants</u>
Wedding Party for Denise Robitaille (July 7)	40
Shared Suppers (every Thursday all year)	
5-10 weekly May to August (16 weeks)	125
20-25 weekly September to April (28 weeks)	616
Orientation Week (Aug. 21-25). Welcoming at Belmore, slides, coffee.	100
Belmore visit for foreign students (Sept.6)	20
Farewell party for Denise Robitaille (Sept.15)	40
Orientation Week (Booth in Campus Centre) (Sept.18-22)	100
Hello and Farewell Party for Steve Sims, Barbara Zerter, Anne Shore, Lynne Keane (Sept.27)	50
Resident Assistants' Meeting (Oct.3)	12
Thanksgiving Dinner for Resident Students (Oct.4)	35
Luncheon - Resident Assistants	10
American Thanksgiving Dinner (at Belmore) (Nov.23)	40
Decoupage and Batik (Gift making program at Belmore) (Dec.)	15
Farewell Party for CK Lan (Dec.15)	35
Christmas Caroling at the Childrens' Hospital (Dec.17)	12
Midnight Mass Reveillon Party, Belmore House (Dec.25)	50
Wine and Cheese Party for Engaged Couples (Jan.20)	20
Year End Party for Belmore and Chapel Community (June 1)	75
Coffee House and Pub Night at Belmore (March 23)	50
Annual Picnic for Belmore and Chapel Community (Mount Royal, June 3)	100
Pancake Tuesday, - Serving Crêpes and Pancakes (Feb.27)	75
	<hr/>
	1,620
 <u>2. Weekend Programs</u> (25 events)	
Antioch II Team Preparation (six weeks)	10
Antioch II (June 9-11)	20
Montée St. Benoît (Sept.29-Oct.1)	20
Antioch III Team Preparation (six week program)	10
Antioch III (Nov.3-5)	25
Antioch Renewal (Nov.19)	30
Antioch Renewal and Supper (Dec.14)	20
Advent Retreat at Kinkora AS (Dec.1-3)	
Carla de Sola Dance Workshop (Loyola Chapel Jan. 12-14)	25
Winter Montée (Cross country skiing at Camp Kinkora) (Jan. 26-28)	20
Antioch IV Team Preparation (four weeks)	10
Antioch IV (Feb. 23-25)	20
	<hr/>

B. LITURGICAL PROGRAMS

1. <u>Regular Events</u>	(Total: 446)	<u>Participants</u>	<u>Accumulated Total</u>
A. <u>Loyola Chapel</u>			
Sunday Eucharist	11:00 a.m. 40 weeks	250	10,000
	8:00 p.m. 52 weeks	125	6,500
Daily Mass	12:05 p.m. 250 days	25	6,250
			<hr/>
			22,750
B. <u>Hingston Hall Chapel</u>			
Anglican Eucharist (every week)	36 weeks	10	360
Czeck Community (Sunday) (Sept.-April)		20	640
Hungarian Community (Sunday) (Sept.-May)		30	1,080
			<hr/>
			2,080
2. <u>Special Liturgies</u>	(Total: 23)		
Convocation Mass (June 11)			
Mass of the Holy Spirit (Sept.24)			
Athletes in Action A.V. Presentation (Oct.20)			6
Friday night Football Masses			
(Sept. and Oct.) (10)		40	
Advent Reconcilliation Liturgy (Dec.14)		75	
Midnight Christmas Mass (Dec.24)		400	
Lenten Reconcilliation Rite (March 18)		75	
Ash Wednesday Service (Feb.28)		40	
Holy Thursday Mass and Seder Supper			
(April 12)		100	
Good Friday Mass (April 13)		150	
Easter Vigil Mass (April 14)		150	
Easter Sunday Mass (April 15)		300	
Palm Sunday Mass (April 8)		300	
Childrens' Liturgy Mass	Advent: 4 Sundays		
	Lent: 6 Sundays		
			<hr/>
			1,261
3. <u>Marriages</u>	(Total: 64)		
Campus Ministry (RC-40 Prot.4)	Total: 44	100	4400
St. Ignatius Parish	Total: 20	100	2000
			<hr/>
			6,400
4. <u>Marriage Rehearsals</u>	(Total: 56)		
Campus Ministry	Total: 41	15	615
St. Ignatius Parish	Total: 15	15	225
			<hr/>
			840

112.

5. <u>Conferences, Meetings</u> (Total: 7)	<u>No. Participants</u>
National Conference for Catholic University Students (Aug.27-Sept.1)	12
Installation of Bishop Sherlock, (RN, National Chaplain) (Aug.21)	1
Canadian Bishops Conference, Ottawa (RN, National Chaplain) (Sept.24)	1
CFCF TV Interview, Anne Shore (Oct.11)	1
International Development Research Center Visit (Ottawa) RG (Oct.12)	1
Jean Vanier Lecture (St. Louis de France) (Oct.15)	2
Big Brother, Big Sister Program at the Montreal Association for the Blind. (AS) (Dec.5)	1
	<hr/> 19
6. <u>Professional Development</u> (Total: 7)	
Day of Planning and Prayer (Each month) RN, AS, RG (6)	
Visit to Canadian Universities by National Chaplain, Western Canada (Oct.16-20)	
Western Regional Meeting (Oct.20)	
Ontario Regional Chaplains Conference, Waterloo (Nov.17)	
Montreal Archdiocese Clergy Week (Nov.12-17)	3
Quebec Regional Chaplains Conference, Lacolle	20
Hosted by Loyola Campus Ministry (Nov.20-21)	
Fr. Charles Forsyth, Fordham, resource person	
American Catholic Campus Ministers' Conference, Miami (AS, RN, RG) (Jan.2-6)	3
	<hr/> 26
7. <u>Other Uses of Belmore House</u> (Total: 53)	
Third World Studies classes, Lance Evoy (3 classes)	
Social Justice Group of Montreal, (3 meetings)	
Residence Students Shared Supper (Oct.22)	
Theology Students Shared Supper (Nov.17)	
Theology Students Association (Mar.23)	
Hostel, Laurentian University Basketball Team (Nov.23-25)	
Hostel, University of Western Ontario Students (Aug.24)	
Hostel, University of Windsor Students (Aug.25)	
Hostel, University of Minnesota Girls Hockey Team (Jan.26-27)	
Anglican Students Meeting (Nov.30)	
Chinese Christian Fellowship Party (Dec.23)	
Chinese Christian Fellowship Meetings (every Friday) (25)	
Loyola Christian Fellowship (Jan.19)	
Filming of Party for Vincent Albanese (April 24)	
Gestalt Therapy Group (May 21)	
Theology High School Class - Vince McGrath, S.J. (Jan.-Mar.) (10)	

5. <u>Baptisms</u> (Total: 15)	<u>Participants</u>	<u>Accumulated Total</u>
DiGiglio Family	(June 4) (Nagy) 15	
Bonnie Curtis	(June 10) (McLean) 15	
Christopher Hickey	(July 8) (Gaudet) 15	
Daniel Kiely	(July 15) (Gaudet) 15	
Shanahan Family	(Aug. 4) (Gaudet) 15	
Schiavi Family	(Sept.17) (Gaudet) 15	
Cowan Family	(Nov. 18) (O'Brien) 15	
Traynor Family	(Mar.11) (Brown) 15	
Christopher Mannitt	(Mar.16) (O'Brien) 15	

 135
Baptism Sundays:

Jessica Erin Nanni	(Feb.11) (Nagy)
Mary Anne Carbone	(Feb.11) (Nagy)
David Suchodolski	(Oct.29) (Gaudet)
Emma Cardarelli	(Oct.29) (Gaudet)
Lisa Magyer	(Oct.29) (Gaudet)
Adam Brylowski	(Oct.29) (Gaudet)

6. Anniversaries, Funerals, Memorials (Total: 5)

William and Mary Shore Wedding	
Anniversary Mass (April 28)	20
Fred Audet - Wake (Oct.11)	200
Fred Audet - Funeral (Oct.12)	150
Memorial Mass St. Ignatius (Feb.28)	50
Raymond Cristel Funeral Mass (Mar.9)	50

 470
7. Guest Homilists and Celebrants (Total: 19 Guests)

Jim Ramsey "Ten Days Program" (Feb.11)
 Sr. Eileen Fitzmaurice "Ten Days Program" (Feb.18)
 Dr. Thomas Francoeur
 Dr. Charles Davis
 Sr. Emmanuel ("Rag Picker of Cairo") (Sept.17)
 Fr. Stephen Casey, S.J. "St. Ignatius - A Classical Man" (Mar.12)
 Fr. Michael Fahey, S.J. "St. Ignatius and the University" (Mar.14)
 Fr. Aloysius Graham, S.J. "St. Ignatius: A Spiritual
 Leader of the Renaissance" (Mar.16)

Marc Gervais, S.J.
 Robert Chase, S.J.
 John Wickham, S.J.
 John O'Brien, S.J.
 Stephen Dubas, S.J.
 Jack Belair, S.J.
 Len Altilia, S.J.
 Vince McGrath, S.J.
 David Eley, S.J.
 Joseph Groselj, S.J.

C. OTHER USES OF THE CHAPEL1. Fine Arts Department

<u>Music Rehearsals</u>	<u>No. Rehearsals</u>	(Total: 138 rehearsals)
Concordia Orchestra	33	
Quartet	10	
Concordia Choir	29	
Chamber Ensemble	13	
Professor Cohen	16	
Student Ensemble (Harpsichord)	2	
Professor Crossman	11	
Richard Gresko	5	
Unspecified rehearsal time	5	
George Skalkogianius	2	
Kevin Austin	5	
Sherman Friedland	7	

Number of hours per month of rehearsal time in the Chapel:
(Total: 421 hours)

June - 8 hrs.	Dec. - 50 hrs.
July - 5 hrs.	Jan. - 48 hrs.
Aug. - 4 hrs.	Feb. - 46 hrs.
Sept. - 25 hrs.	Mar. - 60 hrs.
Oct. - 52 hrs.	Apr. - 54 hrs.
Nov. - 40 hrs.	May - 29 hrs.

<u>Concerts by Music Department</u>	<u>No. Concerts</u>	(Total: 25 concerts)
Concordia Orchestra	5	
Chamber Ensemble	3	
Professors' Concerts	4	
Student Recitals	3	
C.B.C. Talent Competition	4	
Choir Concerts	2	
Baroque Ensemble	1	
Jazz Concert	1	
<u>Invited Guests:</u>		
Kuyken Quartet	1	
Mireille Legacé	1	

2. Requests other than the Fine Arts Department

<u>Rehearsals</u>	<u>No. Rehearsals</u>	(Total: 12 Rehearsals)
Donovan Choir	5	
Leon Sult	5	
Jane Hackett	2	
<u>Concerts</u>	<u>No. Concerts</u>	(Total: 9 Concerts)
Donovan Choir	6	
Childrens' Concert	3	

E. Summary of Campus Ministry Events 1978 - 79

	<u>events</u>	<u>participants</u>
1. <u>Pastoral Programs</u>		
a. Building community together	63	1,620
b. Weekend programs	25	210
c. Social involvement	72	882
d. Pastoral Ministry	996	1,732
e. Conferences, meetings	7	19
f. Professional development	7	19
g. Other uses of Belmore House	53	

2. <u>Liturgical Programs</u>		
a. Regular events	446	24,830
b. Special liturgies	23	1,261
c. Marriages	64	6,400
d. Marriage rehearsals	56	840
e. Baptisms	15	135
f. Anniversaries, Funerals, Memorials	5	570
g. Guest homilists and celebrants	(19)	
h. Special events	8	585
i. Organ practice	30	

Total:	1,870	39,110
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3. Other Uses of the Chapel

a. Fine Arts Department	038 rehearsals, 25 concerts)
b. Requests other than Fine Arts Dept.	(12 rehearsals, 9 concerts)
c. Loyola High School	(8 events)

4. Use of the Telephone

About 18,400 phone calls made or received through Belmore House by the three chaplains and secretary.

3. Loyola High School (Total: 8)

High School Graduation Mass	(June 18)
Beginning of School Year	(Sept. 6)
Mothers' Guild Mass	(Oct. 18)
Penitential Service	(Dec. 11)
High School Mass	(Feb. 28)
High School Mass	(May 3)
Choir Practice	(Dec. 6)
Choir Concert	(Dec. 7)

4. Special Events (Total: 8)

Donovan Choir Concert	(June 6)	75
Carla de Sola Dance Workshop	(Jan. 12-14)	30
Noonday Concert	(Jan. 29)	30
"Murder in the Cathedral" - Sponsored by Campus Ministry production by the Buxton School, Williamstown, Mass.	(Mar. 7)	200
Yoga Meditation Lecture by Ananda Marga	(Feb. 24)	50
The Living Sound Choir	(May 10)	100
Charles Hayes Chorale	(May 24)	100
Yoga (every Tuesday and Thursday for one hour each day, by Athletic Dept.)		

 585
5. Organ Practice

Susan Slater	30
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D. Use of the Telephone

An estimate was made of the use of the telephone during the busy and slack times of the year. On a busy day, about 100 phone calls made and received through Belmore House. Often half of these result in messages left or received. During the summer about 30 calls a day are made or received.

This results in about 18,400 phone calls a year.

Recommendations:

1. Regionalization suffers from the fundamental problem of this country's innate provincialism, yet it must be tried.
2. Regional moderator must make available better information to ecclesiastical superiors concerning the nature and needs of the apostolate.
3. In all areas there is great need for more and broader financial support; in general the support is minimal. This can best be dealt with regionally.
4. We must establish the need and availability of training programs for new campus ministers; eg: the diaconate year and other inservice training programs can be approached regionally.
5. Through the Episcopal Moderator and the Regional Conference of Bishops, some kind of travel budget should be arranged for the Regional Chaplain in order to facilitate his/her coordinating function.

B. - Training: I also focused on the problem of training.

Training up until now has been on the job - trial and error, and while there are surprisingly good results, it is ultimately wasteful of time, energy, talent and often so demoralizing that the drop-out rate is outside most norms.

1. We are not a large enough body to merit the establishment of a large, all-encompassing training program, leading to specific campus ministry qualifications.
2. A committee report concerning the needs and models of Campus Ministry, continued consultation with chaplains, the C.C.M.A., and various training programs leads me to the following suggestions:
 - a) Ecclectic training - ie: (1) Solid theological background at graduate studies level at least (2) some specialized training or experience in spiritual direction, counselling, youth ministry, youth liturgy. Much is available in summer institutes at various universities as well as special programs run by the C.C.M.A.
 - b) C.P.E. (Clinical Pastoral Training Program) is oriented mainly to hospital chaplaincies, but it's self evaluating, program evaluating, relationship evaluating model can be very useful if the person concerned is flexible enough to adapt it to a university situation. It's certainly a valuable tool. St. Paul's (Ottawa) and the Toronto School of Theology have pastoral programs modelled on C.P.E. in which inservice training and evaluation could be available in Campus Ministry.
 - c) M.A. in Campus Ministry at Fordham. Scholarships might be available to Canadian Chaplains.
 - d) I foresee the possibility of summer institutes of one or two weeks duration given by our Campus Ministers; ie. sessions for renewal as well as for novices in Campus Ministry. I look forward to this development.

In the interests of brevity, I will attempt a schematic and point form report. Due to the nature of the job, this overview pretends at no scientific accuracy, but rather is the gleanings of conversations, visits, impressions from my three years as National Catholic Chaplain of the Canadian Universities.

My three years have been a great learning experience for me. Every chaplain should have this opportunity. It would convince him or her of the great need in the ministry and make him or her appreciative of the work being done. I hope that in sharing my perceptions with you these experiences will be of some value in your continuing concern and work in the apostolate to the university community.

I. A Three Year Agenda as National Chaplain

- A) First Year: Regionalization
- B) Second Year: Training
- C) Third Year: Episcopal Dialogue

While I set myself a primary agenda each year as stated, there was a carry over from one to the next, and this overview reflects a three year review of these objectives.

- A) - Regionalization: The first part of my agenda was to consider the problem of regionalization. The country was divided into four regions: the Maritimes, Quebec and Eastern Ontario, Central Ontario and Western Canada. Regionalization under the Episcopal Moderator has worked best in the Central Ontario and Quebec and Eastern Ontario Regions. The West and Maritimes are having problems. The problems seem to be:
 - 1. Time - when and where in a very tight and critical academic year.
 - 2. Financing - travel and conference fees unavailable
 - 3. a) Ambivalence about value of meeting. Previous regional gatherings were more irregular in the past and were called either by individual initiative and/or a felt regional need. That need was either not mutually perceived or conflictual.
 - b) While most agreed to the need for mutual support and sharing of ideas, yet they doubled their real effectiveness vis à vis regional policy, better understanding, the scope of financial support, increased personnel, availability of training and due process, etc. (Though it must be admitted that there was an agreement in principle in the East from Archbishop Hayes and Episcopal Moderator Bishop McGrath on the financing of chaplains for travel and conference expenses).
 - c) Distances add a physical burden to the financial one in the West.

- C. - Episcopal Dialogue: The third part of my three year agenda was to visit with the Bishops in order to listen to their concerns and to share ours. This third section I leave mostly undone and hope that it can be picked up by my successor if she sees it as importantly as I did. What with two new popes and the Canadian Bishops' ad limina visits, our schedules didn't connect very often, though the meetings I did manage were all very positive. I think a lot more can be done in this regard, especially in conveying the need for personnel (clerical and religious) and lay men and women (married and single). Coextensive with that, is a need for funding that matches the awareness of the work to be done. Financing in most cases of the Canadian Campus Ministry scene hasn't been taken seriously by the diocese. There are many fine lay people willing and gifted for the work, and that means that a living wage, recourse to due process, contracts, etc. must become normative.

The cement between those three years has been that fact that almost everywhere there is an appreciation of the terrible importance of this work. This concern comes from priests, bishops and parents, as well as faculty and administrators even on very secular campuses. The expressed concern, while encouraging, is ultimately frustrating since the needed support isn't forthcoming. The university is mission territory. We are dealing more and more with the unchurched and with young adults who have to be called to an adult and personal response to faith. More and more have left any semblance of faith long buried in their childhood or even at the font. I believe that this remains true in spite of some remnants of religious revival. No longer can it remain stop-gap ministry but an all-out effort must be made for the minds and hearts of these men and women. We must again show our desire for their being a part of the Church and cease appearing as writing them off.

II. The University Scene "A three year birds' eye view"

- A) Universities are no longer the center of optimism where the new world is being forged. There is much paranoia about funding for research, for jobs, students. The explosion of information in some of the sciences has even led to questioning of the value of certain scientific disciplines which generally seem less threatened than the so-called unpragmatic arts.

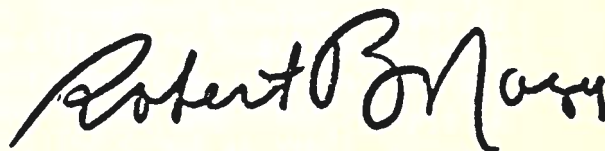
Universities seem unwilling to question themselves about the value of the university as it exists today or the kind of education they are giving. Administrators find it almost impossible to deal with the question of the philosophy of the university. This status quo or even a back-lash to former attitudes has shown itself in many disciplines, many anti-liberal attitudes and right wing tendencies, vis à vis freedom of choice in courses offered or taken. Many formerly silenced by the liberal attitudes of the 60's and early 70's now are speaking out more and more and are gathering force. This phenomena is present therefore in the secular sphere as well as in the Church. There is among Religion and Theology faculties a similar resurgence for a rigid neo-orthodoxy. Concomitant with that there is a rising cry of condemnation of the unorthodox, a return to an unecumenical, a far less free association of ideas, be that in interdisciplinary studies, theology faculties, and the various forms of Church on the campus.

- 120.
- B) Students tend to be:
- 1) more conservative
 - 2) more concerned with their image, grades
 - 3) more competitive and therefore more secretive about their failings, since it trip them up in the job market.
 - 4) alcohol is more a problem than other drug abuse.
 - 5) There seems to be a certain religious revival on campus. a) some of it is result of honest inquiry and concern for meaning. b) A lot of it is a need for security and tends to fundamentalism. c) There is still an immense untapped resource where the main concern is not religious in any shape of form. It is not hostile, but has little interest. Therefore, as much as in the secular institution and society, it is hard to create even mild interest in something that is considered of no material value.

III. Vision: Because of this extremely difficult community work in and with and in some sense an alien and alienated society, a multifaceted approach is needed in order to minister to the university community.

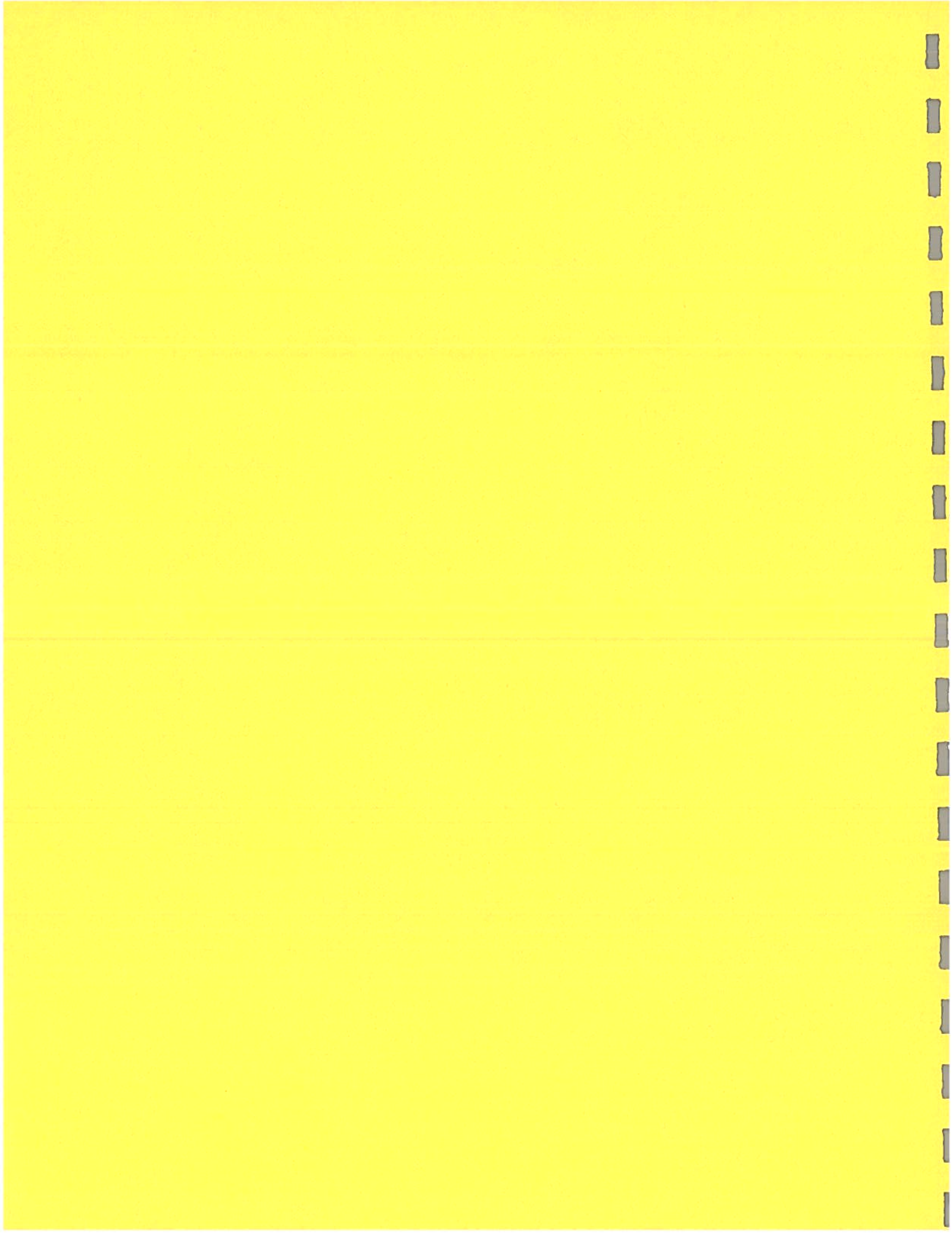
1. Team Ministry understood in its widest implications drawing on the various elements within the community, ie: married and lay, students, faculty and staff.
2. The secular campus is mission territory and far less receptive than earlier mission frontiers. We can presume very little. Our credibility cannot be presumed with the anonymous Christians, or the infinite grades of non-believers. We must develop a whole new sense of mission - of bringing the Good News of the Gospel and the Church - which is presumed by so many to be bad news.
3. Campus Ministry while more acceptable to the university than in the past is still an accidental part of it. Therefore part of our mission must be to align ourselves with the universities concern for truth and not our narrow polemics. The chaplains and the team must be seen as truth seekers, authentically concerned for social, moral and political and spiritual values.

Gratefully yours,



Robert. B. Nagy





LOYOLA CAMPUS MINISTRY
REPORT 1979-80

BOB NAGY
ANNE SHORE
BOB GAUDET S.J.

LYNNE KEANE, SECRETARY.

LOYOLA CAMPUS MINISTRY

Summary of 1979-80

Written by the Public Relations
Department of Concordia from
data submitted by campus
ministry

The philosophical aim of the Loyola Campus Ministry is to help bring members of the campus community together in friendship and common concern. The team of chaplains strive to foster a creative religious response to life and to help individuals integrate religious reality into their lives.

The underlying purpose of all activities, projects and counselling services during the school year of 1979-80 was to communicate Christian and religious values, justice, charity and the responsibility of the university community to the wider community around it.

In 1979-80, we believe we have gone a long way to successfully realizing these aims as well as our other goals, to wit: to offer personal ministry for spiritual direction and pastoral counselling; to present students with opportunities to experience life realities different from their own; and to foster and encourage the leadership potential of those seeking to express and live their faith.

Highlights from this year's list of activities and programs must include the refugee support program, which was perhaps the most successful event in the history of the campus ministry. It brought together over 160 staff, faculty and students who raised \$14,000 to sponsor the Oudomvilays, a Laotian family of eight.

The annual prison program continued to attract large numbers of participating students. Since 1973, students have been meeting with inmates of Archambault Maximum Security Prison. At first, meetings were held monthly, but gradually the frequency of the visits increased to being bi-weekly. This year, we are pleased to report that the meetings took place nearly on a weekly basis from October to the end of the year.

Skating with the blind children also continued to be popular. Every Friday morning about two dozen students skated with an equal number of blind children at the Athletic Complex.

This year, Concordia played host to a number of interuniversity functions. We hosted the Pre-Montéa St. Benoit planning weekend for students representing universities in eastern Canada. We organized planning sessions for the National Newman Conference which was held for the first time at Concordia and attracted 250 students.

We sensed a renewed interest in religious questions on campus. Accordingly, we offered three sessions of the Genesis II Renewal program which consisted of films, cassettes, workbooks and discussion sessions about spiritual renewal. The sessions were such a success with 10-15 people attending that we are thinking of continuing the program next year. In addition, we are considering initiating similar programs on other aspects of spiritual renewal to supplement Genesis II.

Another popular activity was the one-day workshop on exploring prayer which we held for the first time. It included presentations from the Jewish, Muslim, Protestant and Catholic traditions.

Marriage preparation sessions continued to be one of the best contacts we enjoy with the university community. We celebrated 50 weddings last year and met six times with each couple. And two dozen people attended our Engaged Couples weekend.

The liturgical services attracted an average of 300-400 people each Sunday with a average of 15 to 30 people for daily mass. Our special liturgies and ceremonies were also well attended.

This year, Belmore House conducted a survey to ascertain the Loyola community's awareness of the presence of the chaplain's office. We distributed 90 questionnaires to a cross-section of the Loyola campus and received 65 responses.

Over 90 per cent of the respondents indicated that they were aware of the presence of chaplains on campus. Of that number, 54 per cent rated their effectiveness as either good or excellent while only six per cent rated it poor.

The survey clarified campus expectations and perceptions of the chaplain's office for us. The respondents believed that the main task of the chaplains was to promote a healthy spiritual life on campus. Moreover, the chaplains were expected to be of service especially in providing counselling and advice, mainly of a spiritual nature, to the university community.

Another major expectation expressed was the need for chaplain involvement promoting social justice, both on- and off-campus. A significant feeling within a smaller group was the desirability for more religious influence on campus life. Retreats, masses, Bible and prayer groups and a warm atmosphere at Belmore House were all mentioned in relation to this.

The survey revealed that quite a few people felt that the chaplains should be more visible. Many observed that they were not prominent enough both personally and through the reach of their activities. One respondent suggested the regular publication of an activities sheet.

The survey also showed what issues and concerns the community thought should be handled by the chaplaincy. First was a concern with the spirituality and moral development of the university community and a concern with the quality of life. Respondents insisted on the importance of counselling and guidance in the search for spiritual values and in helping disturbed students.

Several mentioned starting a program to help the alienated or lonely on campus. Liturgy and prayer groups and the search for ecumenical harmony were seen as valuable. Providing a moral perspective in relation to community problems was often mentioned as a desirable activity. Some felt that chaplains should have a say in setting the university's aims and goals by serving on academic bodies.

The second major concern involved social justice and morality. Respondents believed that the chaplains should be aware of drinking, drug or sexual problems of students and be able to help treat them. The rights of students were likewise considered to be a proper concern of the chaplains.

Furthermore, the chaplains should aid in making the community aware of local and world social problems. In this light, the ongoing social programs sponsored by the campus ministry were appreciated, especially the aforementioned programs of visiting prisoners, sking with blind children, assistance to the boat people and the Christmas drive for the poor.

Frequently mentioned was a third concern for the promotion of friendship activities and opportunities for recreation. Belmore House itself was appreciated as a drop-in centre. The house was also regarded as ideal for social gatherings, discussions and even studying. Other respondents were happy with the handicraft demonstration and sports activities, spiritual program and activity weekends (i.e. Montée) as needed breaks from academic routine.

Finally, the survey provided us with invaluable suggestions for needed changes at Belmore House. Respondents commented on the perceived lack of student and community awareness of the House. Others remarked that Belmore's campus profile was too low. Good programs existed, but were not taken advantage of.

Some respondents believed that the average student's awareness at Belmore House was based on misinterpretation and lack of understanding. Consequently, Belmore House was perceived as just another religious institution with its particular brand of "persuasive counselling". It was suggested that myths or fantasies concerning Belmore House should be corrected through a regular information sheet which would also publish lists of activities and events.

Although we operate under the umbrella of student services, we at Concordia see our ministry as open to the whole university community -- students, faculty and staff. Because of our integration within the university we have been able to operate freely within the institution and offer programs in cooperation with faculty. This gives us an opportunity to be at the heart of university life -- whether in athletics, student activities or the intellectual search for truth. The thread through all this is to raise the question of spiritual values necessary for full human growth, and we hope we have accomplished this as well as contributed to the moral and spiritual enrichment of the university community.

To be sure, there have been times of conflict and confrontation amid the times of joy and celebration. And there will always be those who feel that the spiritual values will be at odds with values that are purely functional, materialistic, rational and efficient. This kind of conflict can be useful and liberating. The chaplaincy clearly has a place in the university and in no way should become a pious seal of approval for everything the university does. In fact, it has a special role to be a constructive critic of anything that is dehumanizing in that enterprise. With this in mind, we look forward to another creative and productive year.

A. PASTORAL PROGRAMS

1. Building Community (12 sessions)

Student Planning Day (Sept. 23)
Chapel Picnic (June 3)
Year End Party (June 1)
Flanagan Wedding Party (Sept. 8)
Belmore Blitz Day (Sept. 11)
Orientation Booth (Sept. 11-16)
"Septemberfest" - Mature Student Day Booth (Sept. 29)
"Living and Loving it" Seminar (Nov. 1) "Exploring Prayer"
Belmore Day on Campus, Booths and Information (Oct. 24)
Grey Cup Party, Guatemala Slides (Nov. 24)
Christmas Caroling in N.D.G. (Dec. 21)
Reveillon Party at Belmore (Dec. 24)
Belmore Luncheon for Student Services Staff
Coffee House at Belmore Jan. 31, Feb. 29, Apr. 11, May 23
Health Fair: Booth on "Spiritual Health" (Feb. 5-10)
Ecumenical Luncheon for N.D.G. Ministers (Feb. 7)
Valentines Day Luncheon for Student Services Staff (Feb. 14)
Pancake Tuesday Luncheon (Feb. 19)
Irish Coffee on St. Patrick's Day (Mar. 17)
Luncheon for Jesuits (Mar. 20)
Fund Raising Dance for Newman Conference - Campus Centre (Mar. 22)
End of Year Skating Party for the Blind (Mar. 28)
Farewell Party for Edmund Yu Chua (May 31)

2. Weekend Programs (13 sessions)

Lacolle Planning Weekend (June 15-17)
National Newman Conference (Saskatoon) (Aug. 27-Sept. 1)
Lacolle Leadership Weekend (July 27-29)
Montée St. Benoit (Sept. 28-30)
Newman Conference Planning Weekend (Oct. 13-14)
Antioch Team Preparation (Oct.-Nov)
Friendship Weekend, Lacolle (Nov. 16-18)
Antioch V Retreat (Nov. 23-25)
Engaged Encounter. Gault Estate (Feb. 22-24)
Winter Montée. Camp Lighthall, St. Sauveur (Jan. 25-27)
Antioch Weekend at Spera (Feb. 22-24)
Engaged Encounter (Apr. 25-27)
Divorced and Separated Catholics (May 16-18)

3. Social Involvement *(15 programs + special events)*

Refugee Sponsorship Program (Aug. 1979-80)
 United Farmworker Support (Sept. - Oct.)
 Anti-Nuclear Program. (Sept.-Oct.)
 Prison Seminar (Sept. 22)
 Philippine Anti-Martial Law program (Sept. - April)
 Archambault Prison Program (Sept.-May)
 Skating with Blind Children (Sept.-April)
 Nuclear Day: Information and Films (Oct. 2)
 Oudomvilay Refugee Family arrives from Laos (Oct. 21) *RECEPTION.*
 Trick or Treat - Halloween for Blind Children (Oct. 31)
 Christmas Basket Program (Nov. - Dec.) Collecting, purchasing, distribution
 Belmore Reception for Refugee Family (Dec. 2)
 Christmas Party for Blind Children (Dec. 14)
 Christmas Party for Refugee Family (Dec. 16)
 Development and Peace: ^{Seminar} St. Patrick's (Feb. 2)
 Court House Testimony (Mar. 14)
 Dinner Party for Refugee Family (Mar. 31)
 PILGRIMS' PROJECT (group project for families of terminally ill) (every Tuesday)

4. Pastoral Ministry *(12 programs + special events)*

- (a) Rosemary Haughton Event (Sept. 26-28)
 "Creation Sexuality" Lecture (Sept. 26)
 "Feminine Spirituality" (Sept. 27)
 "Mature Sexuality" (Sept. 27)
- Bible Study Program (Sept. - April) *(32 meetings)*
 Chinese Christian Fellowship Bible Study
 (every Friday, Sept. - April) *(32 meetings)*
 Engaged Encounter Meeting for Montreal Teams (Nov. 12)
 Genesis II Faith Development Program (3 eight week sessions) *(24 meetings)*
 Gregory Baum: "Trends in Theology" (Feb. 28)
 Meeting with Brothers from Taizé (Mar. 3)
 Taizé Luncheon with Brother Ghislain (Mar. 4)
 Lenten Luncheon Program (Tuesdays: March-April)
 Bread and Puppet Chorale (May 4)
 Bread and Puppet Theatre "Stations of the Cross" May 4
 Cursillo Team Preparation (April-May) *(8 sessions)*
 Antioch Renewal Supper Meetings (Nov.-April)

- (b) Marriage Preparation. (The chaplains were involved in the preparation of 25 marriages, and met with each couple 6 times) *Estimate: 1500 (150 meetings)*

- (c) Pastoral Counselling: (three chaplains recorded 616 appointments over a 7 month period. Estimate for 12 months: 1000) →

- (d) Telephone calls, referrals, information *(20,150 phone calls)*
- | | INCOMING | OUTGOING | | |
|---------------|----------|----------|--------------|--------|
| SEPT - MARCH | 40 | 60 | (x 140 days) | 14,000 |
| APRIL - MAY | 25 | 40 | (x 40 days) | 3600 |
| JUNE - AUGUST | 15 | 20 | (x 60 days) | 2150 |

5. Conferences, Meetings, Retreats, *Entrevues* (27)

Cursillo Summer Camp, Kinkora (Aug. 4-11)
 Manna Camp, Kinkora
 Pastoral Zone Meeting N.D.G. (Sept. - May)
 Novalis Press, Ottawa, Writers Meeting (Oct.)
 CBC-TV "Today from Quebec" (Oct. 2)
 Visiting the Aging Program: (Ville Marie Social Services (Oct. 4)
 National Chaplains Conference Planning Committee
 Executive Meeting: National Chaplain and Newman
 Executive (Oct. 8)
 Drug Addiction Lecture (PAPT, PACT Convention) (Oct. 11)
 N.D.G. Neighborhood Clergy (Oct. 12)
 CCSL Representative for Student Service Staff
 Campus Ministry, Vanier CEGEP (Oct. 18)
 Spera Board Meetings
 Leadership Skills Workshop
 Ecumenical Chaplains Meeting, Ottawa (Nov. 15)
 Loyola Alumni Executive (monthly)
 C.J.F.M. Radio Interview on Refugee Work (Dec. 7)
 Meeting on Cults. (Jewish Community Services) (Jan. 15)
 Folk Festival - Foreign Students Emergency Fund (Jan. 17)
 Workshop on Cults (Feb. 13)
 Cardio-Pulmonary Resuscitation Course (Feb. 15)
 "Problem of Evil" Talk at Spera (Feb. 18)
 CCSL Task Force Representative for Student Services (Feb.-Mar.)
 Drug Addiction Lecture (Bio-Phys. Ed) (Feb. 27)
 Childrens' Defense Committee Seminar (Feb. 28)
 Lenten Mission and Reconciliation: St. Patrick's of the Isles
 CUSO Representative for Loyola Campus
 Catholic Information Center Day Conference (Apr. 22)

6. Professional Development (18 *events*)

Day of Planning and Prayer (monthly) (12)
 Meeting with S.G.W. chaplains (Sept. 14)
 Christian Training Program (Diocese)
 Montreal Institute for Ministry Workshop (Oct. 29-30)
 Eastern Region Chaplains' Conference, Ottawa (Nov. 15)
 Conference on Jesuit Parishes, Pickering (Apr. 21-24)
 Annual Chaplains' Conference, Toronto (May 25-30)

7. Belmore Hostel (150 *guest nights*)

Athletic Department	6
Brescia Hall, London (July 4-5)	8
Elisa White (Sept. 9-12)	4
United Farmworker Family (Sept. 13-28)	70
Students: during bus strike (Oct.)	12
Brock University (Apr. 28)	10
Bread and Puppet Theatre Troupe	
(May 3-5)	30
Brock University (May 10)	10
CHINESE STUDENTS (NEW ARRIVALS) 10	10
	150 <i>nights</i>

B. LITURGICAL PROGRAMS

1. Regular Events (374 events)

Sunday Eucharist (11:00 a.m., 8:00 p.m.) (Sept-May)
(June-July-August: 8:00 p.m. only)

Daily Mass (12:05 noon)

Marriages

Campus Ministry	50
St. Ignatius Parish	17

Marriage Rehearsals

Baptisms

67

67

11

→ (c. 14,000 people)
300-400 per Sun.
15-30 daily.
c. 6,000 people

2. Special Liturgies (16)

Baccalaureate Mass (June 10)
Mass of the Holy Spirit (Sept. 23)
Tony Walsh 80th Anniversary (June 13)
Remembrance Day, Presentation of Roll of Honour (Nov. 11)
Reconciliation Liturgy for Advent (Dec. 17)
Christmas Midnight Mass and Carol Singing (Dec. 24)
Ash Wednesday Liturgy (Feb. 20)
Reconciliation Liturgy for Lent (Mar. 20)
Sacrament of Anointing (Mar. 23)
Holy Thursday Fr. John O'Brien Apr. 3
Good Friday Bob Gaudet Apr. 4
Holy Saturday Bob Nagy Apr. 5
Easter Sunday Marc Gervais Apr. 6
Sacrament of Confirmation - Msgr. Willard (Apr. 20)
Baptism Sunday (Nov. 4)
Baptism Sunday, Welcome to Refugee Family (Dec. 2)

3. Funerals, Memorials, Anniversaries (10)

David O'Mara Funeral (Jan. 3)
Memorial Mass for Mrs. Mitzik (Mar. 13)
Virginia Price Funeral - Quebec (Apr. 16)
Cullen Funeral (Apr. 21)
Fiftieth Wedding Anniversary - Fitzsimmons Family (Oct. 10)
Leduc Memorial Mass (Nov. 23)
Lalonde Funeral (July)
Fr. Bertoli Anniversary (Nov. 17)
Loyola Alumni Mass (Dec. 9)
1932 Alumni Mass (May 31)

4. Guests, Homilists

John E. O'Brien, S.J.
 William Ryan, S.J. - Jesuit Provincial
 Dr. Moira Carley, McGill, Dept. of Education (Dec. 9)
 Marc Gervais, S.J.
 Dr. Thomas Francoeur, McGill, Dept. of Education (Feb. 17)
 Michael Fahey, S.J. (Jan 20)
 Anne Shore (Mar. 2)
 Msgr. Neil Willard (April 20)
 Dr. Sean McEvenue (Sept. 23)
 Robert Chase, S.J. (May 25)
 Dom John Main (June 10)

5. Loyola High School

Rob Brennan First Mass	June
High School Graduation	June
Loyola Mothers' Guild	Oct.
Loyola High School	Oct.
Anniversary (High School)	Oct.
High School Penitential Service	Dec.
High School Masses (2)	Feb.
High School Career Day	Feb.
High School Penitential Liturgy	Mar.
High School Memorial	May
High School Student Mass	May
Loyola High School Chorale	May

6. Other Uses of the Chapel

Loneragan College Icon Exhibit	Nov.
English Department Poetry Reading	Jan.
Gregory Baum Lecture	Feb.
Amnesty International Concert	Mar.
John Donahue Organ Rehearsal (5)	Mar.
Bread and Puppet Chorale and Theatre	May
Ralph Allison Mime and Music	May
Montreal Black Community Choir	May
Diocesan Study Day	May
Divorced and Separated Catholics Conf.	May
Childrens' Creations Orchestra	May

C. OTHER USE OF CHAPEL

1. Music Department

Organ Rehearsal

- a) mornings: Monday, Wednesday, Friday
from 8:00 a.m. to 12 noon.
- b) afternoons: Tuesday, Thursday
from 1:00 p.m. to 5:00 p.m.
- c) evenings: Monday, 5:00 - 7:00 p.m.
Tuesday, Wednesday, Thursday from 5:00 - midnight
Friday, from 5:00 - 7:00 p.m.

Concordia Orchestra

Monday nights from 7:00 - 10:30 (Sept. - May.)

Concerts	31
Dress Rehearsals	49
Recording Sessions	6 days
Special evenings	6

Recent Trends

During the past year several trends became visible to me - new directions which seem to be making themselves relevant to the University experience.

- move towards the expression of the religious dimension
- move towards a more distinct definition of ethical right and wrong; the desire for defined perimeters of behaviour, then freedom for them to choose personal action based on this.
- concern for what kind of job (if there is one) they can obtain upon graduation. Feeling that what is learned in university must be useful in future career concerns.
- less inclined to "drop in" to chat or just have a coffee, seem to have a definite purpose in visiting Belmore (study, read, meet someone, meeting, program, appointment, say hello)
- increased awareness of student groups of positiveness of Belmore and themselves joining forces on programs.
- openness towards using Belmore House for student meetings (drama, Chinese Christian Fellowship, Third World Studies, Philosophy, Muslim Students)
- concern for learning and development of learning skills of individual.
- increased partnership and better working relationships with various departments of student services.
- response to personal invitation - if invited by letter to home or personally, response excellent. Less moved by posters or other forms of P.R.
- desire to be more involved in the decision making / management aspect.
- increased desire to help others, be of service: generally in area which corresponds to future career aspirations.
- desire to become more aware of tenets of their faith (especially catholics) - want a course or program to bring them up to date
- an emerging conservatism vis-a-vis liturgy and in other areas.
- pressure of immediacy - that closure must come now to struggles and uncertainties
- need for meaningful work during summer - to challenge their growth and fill need to help others.
- need to be listened to - no judgement, just need to unload worries, happenings.

ANNE SHORE

Campus Ministry + The University

The style and model of campus ministry varies from university to university, both in Canada and United States. In almost all instances, however, their relationship to the university they serve is a peripheral one. It is the rare institution that has the wisdom of inviting a more direct involvement in university life. This occurs in some instances by partial appointment to academic staff or professional staff in guidance or counselling. There are rare instances in which chaplains are called to serve in their own capacity as an integral part of university community either in their own right or under the umbrella of student services.

The more peripheral the relationship the more impossible is the work of ministry achieved. Sometimes it seems like a deliberate obstructional policy. The more integrated ministry is the more it is capable to respond to the specific needs of the university community.

Our situation at Concordia is by many Canadian standards a privileged one. By Quebec standards it is more or less the norm.

We operate under the umbrella of student services. This has certain limitations since it could seem that our service is only to the students. While that is primary, we at Concordia see our ministry as open to the whole university community - students, faculty and staff.

Because of our integration within the university we have been able to operate freely within the institution and offer programs in co-operation with faculty or departments, as well as involving ourselves in various projects in different departments. This gives us an opportunity to be at the heart of university life - whether in athletics, student activities, or the intellectual search for truth, and the thread through all of this to raise the question of spiritual values necessary for full human growth.

There have been times of conflict or confrontation and I'm sure that is inevitable. There will always be those who feel that the spiritual has nothing to do with the real world and therefore has no place in the university. There will be times that spiritual values will be at odds with ~~what~~ values that are purely functional, materialistic, rational, efficient. This kind of conflict can be helpful and freeing. Certainly, it should be encouraged and in no way should chaplaincy be so co-opted by the university that it becomes a ^{plus} seal of approval to all that the university is about. In fact it should be a healthy critic of anything that is dehumanizing in that enterprise.

Bob Nagy

LOYOLA CAMPUS MINISTRY.

PHILOSOPHY

We try to take a serious look at our own life, and at life around us, but not be serious (!) about it. Both success and failure are to be celebrated, because we grow and find meaning in each of these experiences.

Belmore House is a student center, a place of welcome and friendships, where members of the university community can meet others, exchange, and find an avenue to become involved in events or programs that appeal to their needs and interests.

We believe in the simple invitation. Simply ask someone whether they would like to do this or that, hoping that they will be free enough to give a simple yes or no. The ones is not to persuade; we presume that the questions are already planted in other people, who are often looking for an occasion.

Over the years we have found (and again this year), that there is a movement from project to community. Students come to Belmore initially to become involved in a particular project. Many of them later become involved in another project of their choice (or program). Soon we find them feeling "part" of Belmore, somewhat as a "community member" of some sort.

The tendency at Belmore is to let student plan and lead as many of the events as possible. The chaplains try to "fade away" as much as possible so that student leaders may emerge. The chaplains and secretary tend to keep the structure going from year to year, but within each year to draw in other leaders and animators. This becomes a critical concern of the chaplains, to reach out to possible talent and call it forth.

The religious question is not asked at Belmore. Often we do not know the religious background or affiliation of the people involved in prison programs, skating with the blind, refugee program, Christmas basket etc.

What makes a specific difference between Belmore programs and others sponsored by the Dean of Students Office, Program Development, fraternities, CUSA, Health Department etc, is that Belmore is open to the faith question. Our view of mankind is rooted in a mystery, about which the great religious traditions of history have had some commentary. Belmore events are seen as partial expressions of fuller reality.

The Mayola chapel is the place of worship for those who want to come together as a faith community. The chapel is open to all denominational worship. at the present time it is used nearly exclusively for Roman Catholic liturgy. Occasionally it is used for Protestant weddings and prayer groups from the Eastern traditions.

ISSUES + ACTIVITIES - HIGHLIGHTS.

1. The Refugee Support Program this year was perhaps the most successful event of our history, in that it brought together students, staff, faculty and administration, from the lowest to the highest levels. Over 160 members of the university and chapel communities joined in; 15 took leadership in the core committee. \$14,000 was donated, and a family of eight from Haiti was sponsored. Khammo and Sitchal Oudomviley and their six children.

2. The person program and skating with blind children continually to be popular annually and attract large numbers of students. Since 1973 students have been meeting with inmates at Archambault Maximum Security Prison, at least monthly. For a long time it was bi-monthly; this year it was nearly weekly from October to the end of the school year. Every Friday morning about two dozen students bring an equal number of blind children to skate at the Athletic Complex.

3. Hospitality. This past year has been one of hosting. Concordia hosted the Pre-Monte St Bonet planning weekend in February for university students representing universities in eastern Canada. The made plans and divided the responsibilities for the month which will take place at the end of September.

At the end of August, Loyola Campus Ministry is hosting the National Newman Conference for Catholic University students in Canada. It is the first time Concordia, Loyola or St George ever hosted this conference. About 150-200 students from across Canada are expected.

This year in Belmore, there were about 150 people who slept ~~at Belmore~~ there: they used mattresses in the basement and had the use of the house for kitchen, dining

room bathrooms etc. Guests included Elisa White, the first Canadian woman to bicycle across Canada, candidates trying out for the football and hockey teams, girls' basketball teams attending Concordia tournaments, students stranded by the bus strike, students from other universities traveling through Montreal, the "Bread and Puppet" Theatre Troupe, and a group of men on holiday.

4. We recognize a renewed interest in religious questions, and a search for spiritual values. It is widely commented upon at other universities across North America and we sense it too. This year we offered three sessions of eight weeks each of the Genesis II Renewal program. It is a program consisting in films, cassettes, workbooks, discussion and sharing in the area of spiritual values (early attitudes, how changes have affected me, the experience of growth and personal integration etc). Each session had about 10-15 people. We most likely will repeat it next year, and try similar programs on other aspects of spiritual renewal.

5. We also offered a one-day workshop on "Exploring Prayer"; and had presentations from the Jewish, Muslim, Protestant and Catholic traditions. It was very well received, and indicated to us that this would be a good line to pursue next year as well. Such an event we think is much more acceptable now than it would have been 3-5 years ago.

6. Health Fair. The Health Department asked us to set up a booth at their Health Fair. We had a lot of fun and drew up a questionnaire on "Spiritual Health", and worked out a scoring scale from excellent to hazardous. Several hundred students filled out the questionnaire and

calculated their own score. NO conversions were recorded(!) but a good point was made, and everyone had fun at the same time.

7. Marriage Preparation. This continues to be some of the best contact we have with the university community (students, staff or faculty). We celebrated 50 weddings last year, and met with each couple about 6 times. It is a time when the couple are particularly open to discover the values that direct their life, and to choose consciously those values they want to be part of their married lives. Most of the couples attended the marriage preparation course offered at Congress Hall, and two dozen attended the Engaged Couples Weekends sponsored by us.

We find that the couples are at a critical point in their lives when they are choosing values for their future. As children they were receivers; as teen ages they questioned and often rejected; now as young adults ~~that~~ they choose, and prepare to become givers. Our aim in marriage preparation is to assist them to uncover these values which will be the basis of their married lives, and to help them become committed to their ideal.

YOUR SPIRITUAL HEALTH PROFILE:

I. Exercises for Spiritual Health (check one answer for each question)

1. Do you participate in communal worship or prayer?
weekly _____ monthly _____ seldom _____
2. Do you participate in private meditation or prayer?
daily _____ weekly _____ seldom _____
3. Do you try to help others?
daily _____ once in a while _____ seldom _____
4. Do you celebrate life and its many joys?
daily _____ rarely _____ never _____

II. Nutrition for Spiritual Health

5. Do you 'feed' from the great spiritual writers and searchers of your tradition?
daily _____ weekly _____ seldom _____
6. Are you a spiritual 'light-weight'?
no _____ somewhat _____ yes _____
7. Do you 'eat' at the table of the Lord? (ie 'Communion' if applicable)
regularly _____ occasionally _____ never _____
8. Do you 'sample' the variety of spiritual experiences available,
(in play, worship, nature, prayer, laughter, joy and suffering)?
many _____ some _____ none _____

III. The Opiates of Spiritual Health (potentially destructive elements to spiritual vigour; as in body health, abuses of alcohol, smoking, drugs that dull perception and sensitivity).

9. Desire for power: (to be in control)
low _____ average _____ high _____
10. Desire for material things (consumerism)
low _____ average _____ high _____
11. Desire for pleasure. (for its own sake)
low _____ average _____ high _____
12. Is your spiritual insight dependent on drugs, rituals, atmosphere,
a charismatic figure?
rarely _____ sometimes _____ usually _____

IV. Personal Spiritual Health

13. Do you experience periods without searching for God or truth?
seldom _____ occasionaly _____ often _____
14. Do you get depressed?
seldom _____ occasionaly _____ usually _____
15. Do you experience moments of spiritual joy?
often _____ occasionaly _____ never _____
16. Are you fearful about the meaning of life?
seldom _____ occasionaly _____ often _____
17. Do you experience a sense of peace about life?
regularly _____ occasionaly _____ never _____
18. Do you maintain a sense of humour?
generally _____ occasionaly _____ never _____

p.v. Daily Journey Towards Spiritual Health

19. Do you tell the truth?
usually_____ occasionally_____ rarely_____
20. Do you bend the rules in your favour?
rarely_____ occasionally_____ often_____
21. Do you avoid involvement and responsibility?
rarely_____ occasionally_____ often_____
22. Do you put down others?
rarely_____ occasionally_____ often_____
23. Do you greet others in a caring way?
usually_____ occasionally_____ don't know_____
24. Are you aware of peoples' loss and suffering?
usually_____ occasionally_____ don't know_____
25. Do you ever consult with someone for spiritual help?
regularly_____ occasionally_____ never_____
26. Do you spend time in silence?
regularly_____ occasionally_____ never_____
27. Do you ever go away on retreat (to place your life in perspective)?
yearly_____ occasionally_____ never_____

VI. General Familiarity with Aids for Spiritual Health

28. Do you spend time reading trash or watching trash?
rarely_____ sometimes_____ often_____
29. Do you spend time in demoralizing events and activities?
rarely_____ sometimes_____ often_____
30. Do you spend time in enriching cultural events (concerts, art appreciation, dance)
regularly_____ seldom_____ never_____
31. Do you spend time reading poetry, great writers or philosophers of the world?
regularly_____ seldom_____ never_____
32. Do you share and receive from the old, the young, the poor or simple?
often_____ seldom_____ rarely_____
33. Do you spend time learning a new language or culture?
regularly_____ seldom_____ don't know_____
34. Do you ever do things that are contrary to the status quo?
sometimes_____ never_____ always_____
35. Is your norm of value determined by fad and fashion?
never_____ sometimes_____ always_____
-

Calculate the Score

1. Add the total number of checks in each column.
1st column_____ 2nd column_____ 3rd column_____
2. Multiply the score in the 1st column by one, the second column by three,
the 3rd column by five. - 1st column_____ x 1 = _____ (subtotal)
2nd column_____ x 3 = _____ (subtotal)
3rd column_____ x 5 = _____ (subtotal)
3. Add the subtotals together.
Total:_____
4. Scoring: 35 - 56 points: excellent
57 - 80 points: very good
81 -104 points: good
105-128 points: fair
129-152 points: poor
153-175 points: hazardous

As Nation Enters 1980's

10 Key Trends in Religion in U.S.

Following is a summary of 10 key trends we are noting in the religious and spiritual lives of Americans, as indicated by numerous national surveys conducted in 1979 by the Gallup Organization, Inc., the Gallup Poll, the Gallup Youth Survey and the Princeton Religion Research Center:

1. An intensive spiritual search and a desire for inward and individual spiritual growth.

2. A proliferation of religious groups to answer these spiritual needs — a clear warning to established churches that are sometimes perhaps ill-equipped to deal with religious experience.

3. A blurring of boundaries between various faiths and denominations.

4. The influence of Charismatics and Pentecostals which is being felt across denominational lines.

5. A growing interest in interfaith dialogue.

6. A decline in the growth of most of the largest Protestant denominations and the growth and revitalization of the Evangelical churches, notably the Southern Baptist Church.

- Not only has there been a decline in church membership for many churches, but attendance among certain denominations is on the decline.
- Furthermore, the percentage of persons who

have had religious training has declined sharply over the last quarter-century.

- In addition, the proportion of persons who say they have no religious preference has increased from two percent in 1966 to eight percent in our latest surveys — a four-fold increase.

7. An increase in secularity: Far fewer today than in earlier years, for example, believe religion can answer all or most of today's problems.

8. An increase in religiosity, described by Martin Marty as "a diffusion of religion into the larger culture."

9. At the same time, basic beliefs remain intact. Even those who are not church members are surprisingly orthodox in their Christian beliefs. The high level of belief in the U.S. is in sharp contrast to the situation in Western Europe, for instance.

10. While basic beliefs remain intact, a growing gap is noted between believing and belonging to a church.

How can these disparate trends be pieced together into a coherent picture? The survey data reported indicate that while we are continuing to hold to basic beliefs these are being eroded by the secularizing effects of society. And while there is an intense search for spiritual moorings, churches in many instances appear unprepared to answer these spiritual needs.

The Status of Campus Ministry

The current status of campus ministry is examined in a study conducted under the direction of Father Eugene Hemrick, U.S. Catholic Conference director of research. The USCC study was conducted in cooperation with the Boys Town Center for the Study of Youth Development at the Catholic University of America and Illinois Benedictine College. Hemrick collected information about the people in campus ministry; the setting of campus ministry; staffing, budget and administration; models of campus ministry programs; etc. The full study has been published by the USCC Publications Office (1312 Mass. Ave. N.W., D.C. 20005). A summary of the study's major findings appears below.

1. The survey asked questions about the people in campus ministry; the setting of ministry; staffing, budget and administration; programs; campus ministry models and mission.

2. Major breakdowns of responses were made between types of colleges (community colleges, four-year colleges, universities) and college affiliations (public, private, Catholic).

3. While many campus ministers are priests, one may expect an increased role for non-ordained ministers, with shared leadership on the campus ministry team as an emerging model of the church on campuses.

4. Only one-third of campus ministers have faculty rank at their respective colleges.

5. Half of the campus ministers lack a formal work agreement, and work under informal or voluntary agreements.

6. The average campus ministry salary is \$7,000.

7. Campus ministers reported high satisfaction with their jobs, though the reasons for this satisfaction are not clear from this study.

8. Lack of time and resources, along with difficulties in reaching

students, ranked as the highest obstacles to one's ministry.

9. All campuses, from community to university, public to private, have a significant number of Catholic students present, while there are significant numbers of non-Catholic students and faculty or staff on Catholic campuses.

10. Currently there is a significant number of non-traditional students (e.g., older, commuter students who spend less time on campus. *ed.*) present on all campuses, and this number will probably rise in the future, bringing with it new challenges for ministry.

11. Campus ministry centers tend not to be in the mainstream of the college's academic life, nor have much input in that area.

12. A significant role in campus ministry is being played by women and lay peer ministers.

13. Most campus ministry staffs average about four persons.

14. Less than half of the centers reported formal evaluations of their programs or staff.

15. Accountability of programs and personnel varies widely from setting to setting.

16. Much leadership in programs is shared by faculty, students and outside resource persons.

17. The average campus ministry budget is \$38,000, approximately two-tenths of one percent of the average total college operating budget.

18. Local parishes surrounding campus ministry centers and the U.S. Catholic Conference as a whole, are seen as least supportive of campus ministry activity.

19. Catholic colleges are lukewarm in their support of campus ministry.

20. In all settings, centers see their programs as effective.

21. There are more programs in educational and para-educational areas than in outreach areas.

22. Counseling is the most

prominent campus ministry activity, with family problems, stress and depression seen most often.

23. Ecumenical activities are, at best, moderately active.

24. Educational, organizational and academic models are not currently the most characteristic models of campus ministry, nor are they seen as ideal.

25. Campus ministers see the USCC as representing them to the hierarchy and the church at large, providing training and giving thrust to actualizing the concept of campus ministry in particular settings.

26. Campus ministers see their role in providing flexible models of ministry and collegial leadership as major reasons for the church to support campus ministry.

27. Characteristics of the setting in which campus ministry is located tend to be most predictive of satisfaction and perceived effectiveness, but much remains unknown about the reasons for high job satisfaction.

28. Few measures were found to discriminate between different college types except for some dealing with staff characteristics and types of educational programming. Somewhat more measures were able to discriminate between college affiliations.

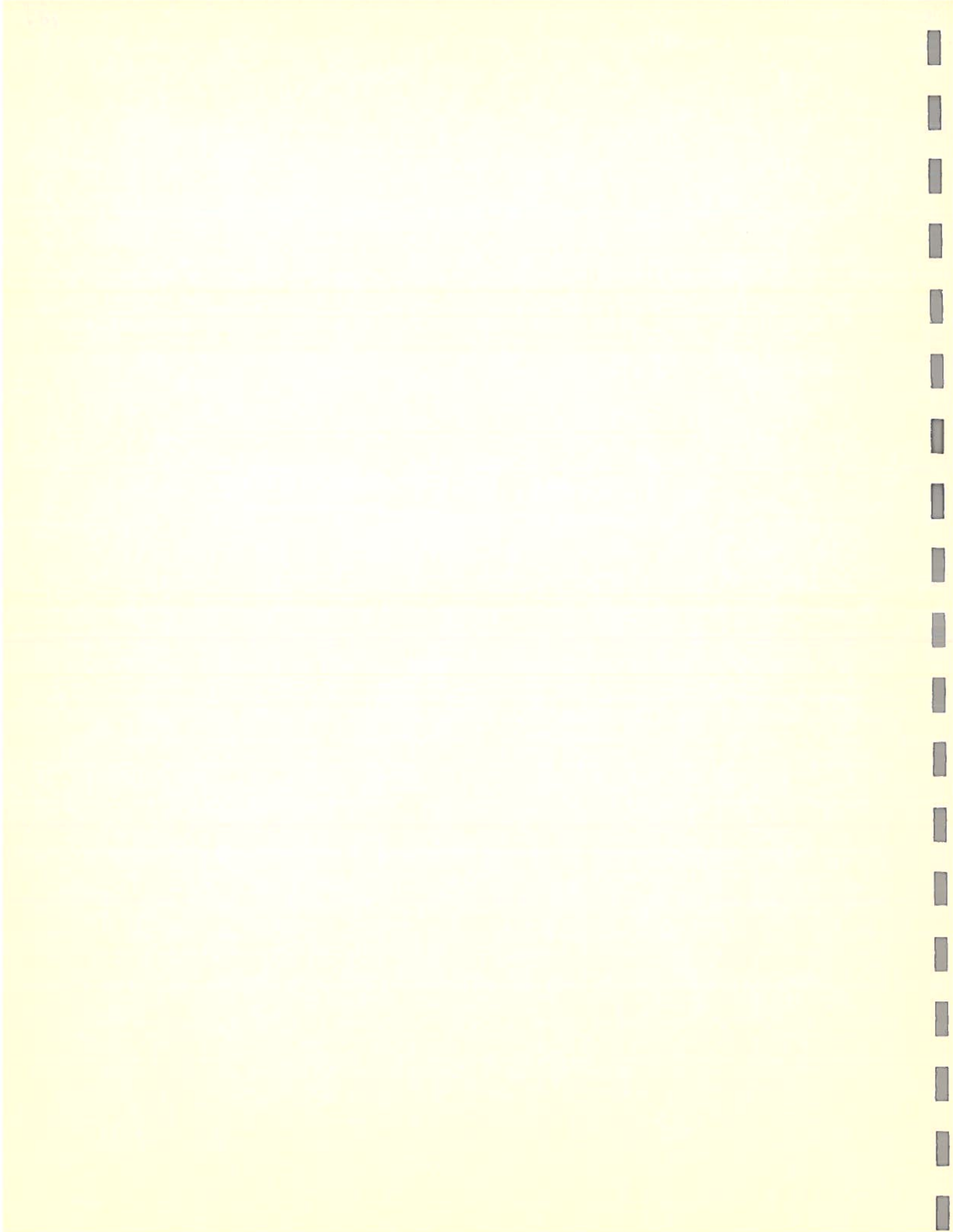
29. More complex data analysis revealed three models of campus ministry: social action, worshipping community and educational.

30. Educational activities clustered around social action, courses, retreats, group activities; outreach activities clustered around personal-service ministry and group-service ministry; staff activities clustered around three areas: teaching or administration, evangelization and on-off campus outreach.

31. Implications for future research and use of the survey as a campus ministry self-evaluation tool emerged. □

(Thought this page would interest you - it is from ORIGINS, the newsletter of the USA Bishop. Feb 7/80)

SURVEY QUESTIONNAIRES



Campus Ministry QuestionnaireLoyola Campus MinistrySurvey conducted by
Colm McNameeDecember 1979Nature of the Questionnaire

During the fall of 1979 a questionnaire with eight questions was designed by the planning committee for the 1980 Canadian Chaplains Conference. It was sent to all Catholic colleges and universities across Canada. At Concordia it was administered by Colm McNamee (Concordia, 1977), a social science graduate who has experience in social research.

Sampling & Response

This survey is intended to represent a cross-section of opinion on the Loyola Campus concerning the campus ministry. Ninety (90) questionnaires were given out in all. Students (including resident students) returned 40. Included in the students asked were representatives of a number of different student associations. Faculty in 15 different departments were given the questionnaire, of which 13 were returned. To complete the cross-section, staff and administrators filled in 12 questionnaires. The staff responses came from various offices, (ie: Guidance Center, Legal Aid, Student Services, etc.). The overall rate of return was 72% (65 of 90).

Question 1. - Are you aware that there are chaplain(s) on this campus?

In answer to this question 90% (58 people) stated they were aware of the presence of chaplains on campus; 10% (6) people replied that they were not aware of the chaplains. The chaplains' effectiveness was rated:

poor	- 6%	- 4 people
fine	- 11%	- 7 people
good	- 34%	- 22 people
excellent	- 20%	- 12 people
unanswered	- 29%	- 19 people

Question 2. - Have you ever used the chaplaincy service?

Those who had used the chaplaincy services numbered 40% (26 people), while there were 61% (38 people), who had no experience with these services. The services mentioned were liturgies, special events, counselling, referrals, and community and spiritual programs.

Question 3. What do you expect of your chaplains?

Peoples' expectations of their chaplains were varied, but the promotion of a healthy spiritual life in the campus community seemed to be an encompassing general theme. This might be broken down into several methods in which chaplains were expected to be of service. A large majority felt that counselling and advice to community members was very important. Availability, approachability and openness, understanding, confidentiality and friendship were mentioned as key words on many questionnaires. Specifically, this counselling was expected along spiritual lines. A challenge to the community, to make use of our creativity in finding new answers to problems we are confronted with today, and the challenge of our beliefs and capabilities were both seen as very important.

A second major expectation expressed was for chaplain involvement in social justice, both internal and external to the campus. This included consciousness raising, decision making, and the provision and inspiration for social programs which community members could participate in.

A significant feeling within a smaller group was the expectation for liturgical and faith input into campus community life. Retreats, Masses, bible and prayer groups and a warm atmosphere at Belmore House were all mentioned in relation to this. Also, a significant minority responded that they enjoyed theological, moral and ethical discussions or debates on campus. This is reflective of a head as well as heart interest in spirituality and religion. Guest speakers and public forums were encouraged.

One area where quite a few people felt there could be change was in campus visibility of the chaplains. Many felt they were not visible enough, both personally and through the reach of their activities. A suggestion was made for the frequent publication of an activities sheet.

Question 4. - In what capacity do you see non-ordained persons becoming involved in chaplaincy activities?

This question was answered overwhelmingly in a positive light. A minority favored non-ordained peoples' involvement, with no qualifications. Reacting perhaps to an overly idealized general conception of the importance of the clergy, this group whole-heartedly supported lay ministry. The majority opinion, however, was for the greater use of lay people in "chaplaincy" activities, with some qualifications. These qualifications included the preservation of sacramental areas for the chaplains, the seriousness and leadership exhibited by the lay people in accordance with their abilities and merits as judged by the chaplains. Many felt, however, that a lay chaplain might have advantages such as counselling without any sense of imposed religious values. Also, several people encourage the use of lay people who have specific areas of knowledge relevant to members of the community - (ie: marriage counselling).

Several practical areas where lay people could work were suggested. Liturgically, help could be given with readings, homilies, and sacristan duties. As well as doing volunteer work and social work, students could organize and coordinate programs. Many remarked that non-ordained people might be freely accepted by students, and could help student - campus ministry relations by acting as a liason.

Question 5. - What are the concerns/issues which you think should be handled through the chaplaincy?

In reference to this question, there is a listing on the last page of this report of some activities Belmore is already committed to for this year. Many of the issues mentioned will be found on this list. Many people discussed these issues in Question 3, so some of it is repetitive. I have broken down the question into a number of sections, dealing with each section in order of the relative importance attributed to it by those who filled out the questionnaire.

First was a concern with the spirituality and moral development of community members, a concern with the quality of life. This included counselling and guidance in the search for spiritual values, helping emotionally disturbed students in times of stress, and several mentioned an outreach to the alienated or lonely on campus. Liturgy and prayer groups and the search for ecumenical harmony were seen as valuable. As well as individual relations, a concern was expressed for a healthy environment, in which the chaplains were expected to play a role. Providing a moral perspective in relation to community problems was often mentioned. Further, some felt that the chaplains should have a say in the university's aims and goals, as well as serving on academic councils.

The second major concern might be summed up by a concern for social justice and social aid. Chaplains should be aware of alcohol, drug or sexual problems students may be encountering, and help in their treatment. The rights of the student were likewise considered to be a proper concern for campus ministry. The chaplains should aid in making the community aware of local and world social problems. Appreciation and encouragement were conveyed for ongoing social programs sponsored by campus ministry. These programs include visiting prisoners, skating with the blind children, the aid given to the boat people and the Christmas poor drive.

A third concern was for the promotion of friendship activities and opportunities for recreation. The house itself as a drop-in centre was meaningful as a physical location. The house was also seen as good for social gatherings and discussions, or studying. Others were happy with the handicraft demonstrations and sports activities organized through Belmore. Many welcomed the occasional weekend retreats, spiritual programs, and activity weekends (ie. Montée) as needed breaks from the academic routine.

Question 6. - What is your experience of "church" on campus in comparison to your experience of "church" in your home parish?

53% of those surveyed did not answer this question. This group was divided into those who did not go to church at all, and those who simply had no experience with church on the campus.

Of the 47% who did answer, the majority liked the campus services very much. Many commented on the informal personable, friendly character of the chapel masses. Another common feeling was a greater sense of involvement and participation acted to promote a real feeling of community among church members. The chapel community also felt that the service combined academic and religious beliefs. The sermons were seen as stimulating, relevant and interesting, calling people into participating in the wider world of social justice. The chaplains were seen as relying less on scripture on their answers to new problems.

A smaller group, while careful not to be overly critical of the chapel masses, emphasized the good qualities of their own parishes. They liked the traditionalism and solidarity of their parish masses. One mentioned that they found the chapel too friendly and casual. Perhaps these differences were best summed up by one comment that there was more reverence for your neighbor in the chapel, and more reverence for God in his/her home parish.

Question 7. - Should the services of a chaplaincy be volunteered or should chaplains be paid?

Seemingly the chaplains are respected professionally in their duties, as 70% (45 people) replied that 'yes' chaplains should be paid. Many were slightly indignant that the question should come up, feeling that the chaplains fulfilled a very valuable service, and demanded to know how these services would be possible without full-time people. 19% (12 people) did not answer the question. Only 6% (4 people) felt that the chaplains should be volunteer workers, while 5% (3 people) wrote that there should be paid chaplains working with volunteer assistants (as is very much the case now).

Question 7 cont'd. If paid, by whom?

A majority of 59% (38 people) stated that the university should pay the chaplains. 28% (18 people) did not know. 11% (7 people) commented that a combination of university and the diocese might be responsible for payment. One person thought that the chaplaincy should be self sufficient.

Question 8. - Comments/suggestions, questions

The comments and suggestions made on the last page were a vitally important part of this questionnaire. What was seen as most relevant, tended to be briefly repeated on this page. Directions for the future were tentatively set forth. But most important, this was a reaction to Belmore House now.

There are two principal areas for change which emerged. This first concerns the lack of student and community awareness of Belmore House, the people who work there, and the programs which exist. Many remarked that Belmore's campus profile was much too low. Good programs exist, but are not taken full advantage of.

Some felt that the average student's awareness of Belmore was based upon misinterpretation and lack of understanding. Belmore, therefore, is often seen to be just another religious institution, with its own particular brand of 'persuasive counselling'. It was suggested that myths or fantasies about Belmore House should be straightened out. There were quite a few advocates for regular information sheets of activities and events. Suggestions were made to use the newspaper and radio at Loyola for advertising and information purposes.

The second major concern expressed in these comments was what I felt to be the focus of the questionnaire results as a whole. Students, staff, and faculty demand the visible presence of the chaplaincy on campus. They demand direct, immediate, face to face relationships with the chaplains. They ask trust, openness, understanding, spontaneity and creativity from the chaplains and receiving these, they ask advice. In a single word, they ask availability, they ask that the chaplains meet new students, and the students want "new" chaplains. The chaplains must be in touch with the campus population, must be ever sensitive to emerging needs and problems. The chaplains must be listeners as well as teachers. In short, people expect those who represent the chaplaincy to be radically alive to their position.

Criticisms along these lines included warnings against a "production orientation" mentality, the over-emphasis of project and activities. People who knew the house well found the chaplains not available enough; they ask for less meeting centered activity and more community centered activity. The loosening of schedules to accomodate everyday events was recommended.

Lastly, I think it only fair to mention all those questionnaires expressing gratitude and encouragement to the chaplains for a tremendous job through the years.

Author's Reflections:

I felt strongly that the insistance on the availability and presence of the chaplains must be taken as a positive sign. It reflects an openness and need for spirituality, and for spiritual discussion and counselling. The warning against value laden counselling is well taken. The community expects openness from their chaplains as well. The role of the chaplain in an academic milieu therefore becomes very demanding. A fine line must be sought and followed by chaplains. They must at the same time function as symbols of a spiritual life, and be intellectually attuned to the moral issues of our present life. An over-emphasis on either of these two directions implys community conflict and rejection. But the community is asking to be heard and answered. This is the community challenge to the chaplains.

LOYOLA CAMPUS MINISTRY



Belmore House

7141 Sherbrooke St. W.
Montreal
Quebec
Tel. (514) 484-4095
H4B 1R6

Bob Gaudet, S.J.
Bob Nagy
Anne Shore

An Invitation to Participate

Rights and Justice Issues

Refugee Boat People
Archambault Prison
Skating with Blind Children
Christmas Basket Drive
Native Rights
Nuclear Information

Spiritual

Marriage Preparation
Genesis II Program
Pastoral Counselling
Liturgy Planning
Chinese Christian Fellowship
Spiritual Direction
Muslim Students' Prayer
Folk Music
Bible Study

On Campus

Shared Luncheons
Coffee Houses
Intramural Sports
Program Planning
Lenten Tuesday Discussion Group

Weekend Programs

Antioch Retreats
Montée St. Benoît
Winter Montée
Newman Conference
Engaged Encounter
Friendship Weekends

Name(s): Bob Gaudet, SJ
Bob Nagy
Anne Shore

University: Concordia

154.

MAY 1980

Student Population: 23,000

I PRESENT REALITY

1. MODEL

Describe the model of ministry on your campus. Components might be:

- university parish, Catholic college, students' services, freelance, ecumenical team, other...
- full-time, part-time, numbers involved
- male, female, ordained, non-ordained, peer ministry
- volunteer, salaried
- indication of roles involved

Loyola Campus Ministry

Three full time chaplains (2 priests, 1 lay woman)
One full time secretary
A student center on campus owned by the university (Belmore House)
A chapel on campus owned by the university (Loyola Chapel)
Ministry to one of the two Concordia campuses (Loyola Campus)
Team ministry serving one campus.

Loyola Chapel

Church on campus.
Daily Mass attended by 15-30
Two Sunday Masses: 11:00 a.m. attended by 250-300
8:00 p.m. attended by 125
The chapel is ecumenical, but is used mostly for Catholic liturgy.
Prayer Room off the chapel used by Muslim students.
Occasional Protestant weddings; occasional oriental or prayer services

Belmore House

Student center on campus, with chaplains' and secretary's office
Study and reading room, lounge and dining room
Programs: 1) prison visiting, skating with blind children
sponsorship of boat family, support of farmworker boycott.
2) Genesis II, faith sharing and bible study.
3) pastoral counselling, marriage preparation

Model:

Model is a team model - with some ecumenical input through the full-time team is Catholic, we are part of student services and payed by the university. Our ministry has parochial elements, though not so constituted canonially and we don't wish to be. We feel that this gives greater possibilities for various models that correspond to the team's various talents.

I PRESENT REALITY (cont'd)

2. FINANCES

2.1 How is your campus ministry supported financially?

Three chaplains salaries and secretary's salary comes through _Student Services of the University.

2.2 What are the salary ranges involved?

I. Chaplains

- a) There is a salary scale for support staff in the university.
- b) There is no scale (as yet) for administrative staff of which chaplaincy is part. Salary range has been geared according to academic qualifications, with a possible range from junior staff to senior of \$11,000 - \$25,000.

II. Secretarial

There are six secretarial levels in the university. Our secretary is level 4 (secretary to department heads) with a range of \$11,490-14,940.

2.3 What is your operating budget for the year?

\$10,000.

3. ACCOUNTABILITY

3.1 How are you accountable to the Church through your Bishop and/or other authorities (e.g. Board, President, religious superior, campus ministry support committee, etc.)?

- 1) Administratively we are accountable to the Dean of Students on this campus, who, in turn, is accountable to one of the Vice-Rectors. We are also accountable to the C.C.S.L. (the Concordia Council on Student Life).
- 2) Ecclesially. We meet with the bishop regularly on an informal basis; we try to have an "official" visit once a year.

The present Vice Rector in charge of Student Services is a priest, who has a responsibility to carry on the Loyola tradition. He is supportive of our work, but does not get involved.

We feel our accountability much more at the administrative level than at the "religious" level.

3.2 How are you accountable to the Church through the people you serve?

Chapel: The congregation is very supportive and responsive. We are not a parish legally; those who come do so only because they "want to". We are accountable through feed-back. The people know they can make announcements at Mass, can suggest programs or projects (childrens' Advent or Lenten Liturgy, Year of the Child poster contest, milk for babies in the Third World, etc.).

We have a wide committee structure in the Chapel (greeters, eucharistic ministers, readers, liturgy committee, social justice, boat people, Christmas Baskets, etc.).

University
Community:

Through the general feed-back from faculty, staff and students which gives us an indication of how "vital" we are. We have better personal and supportive relations with student service colleagues generally than we do with faculty.

3.3 How are you accountable to one another (if you are a campus team)?

We are a team ministry. Once a month we go away for a day and overnight of prayer and planning. We draw up a calendar of coming events, evaluate what has gone on previously, and share with each other in liturgy what is going on in ourselves beneath the activity.

Each week we try to find a time for the nuts and bolts decisions and planning.

3.4 How are you accountable to the un-assembled (those who don't come)?

Our mandate is presence and service on campus and our accountability is through the Student Services director and his knowledge of campus events.

C.C.S.L. (Concordia Council on Student Life) also represents the total school population regardless of religious denomination or intention. As we are a part of student life, we are represented and discussed within this way. Bob Gaudet sits on this body.

4. DEVELOPMENT

What opportunities for initial and on-going formation in campus ministry are at your service?

University courses are available and financed (ie: theology, scripture, etc.) through the university. Our budget allows for our attending some workshops and conferences related to our work.

No specific campus ministry courses within Montreal for lay people. Christian Training Program allows for opportunities to learn about and share in some various aspects and types of ministry.

5. RATIONAL

What is at present the philosophy of campus ministry that activates your mission and ministry?

1. to bring members of the university community together in friendship and common concerns.
2. to foster a creative religious response to life.
3. to help individuals integrate religious reality into their life.
4. to speak of Christian values, religious values, justice, charity and the responsibility of the university community to the wider society.
5. to provide sacramental ministry.
6. to celebrate in ritual or para-liturgical events: life and death, growth and change, endings and new beginnings.
7. to offer personal ministry for spiritual direction and pastoral counselling.
8. to present students with opportunities to experience different life realities from their own.
9. to foster and encourage the leadership potential of those seeking to express and live their faith.

6. Is there anything else you would like to add concerning your present reality?

To help individuals experience their value in community.

At present we are emerging into two groups or areas -

1. Belmore House (student centered)
2. Loyola Chapel (community centered)

Although there is some overlap, the distinction is becoming clearer.

Given the present reality as you see it on your campus, identify:

7. the "good news"--what in your present situation bears value and hope for the future.

1. The campus ministry team and program is strong, active and well recognizable; the strongest point is the quality and commitment of the people involved.
2. The Loyola Chapel attracts 400-500 each Sunday and is a lively generous congregation, which strongly supports campus ministry.
3. The anti-religious (ie: anti-clerical) sentiment in Quebec is tapering off.
4. "La pastorale" is accepted in Quebec as part of university structure.
5. There is good possibility that a statement on the philosophy of student life will emerge on campus this year, with spiritual and religious values seen as part of it.
6. The opportunities for new things are unlimited, except by our imagination and (sometimes funding)
7. New faces and programs (some student-initiated) are present this year.
8. Special efforts to present ourselves on campus have been beneficial in raising our visibility and response.

8. the "bad news"--what in your present situation is most problematic.

1. A recommendation was made in February 1979 to eliminate Campus Ministry (because of anticipated decrease in student enrollment and therefore budget).
2. There is always a space problem on campus, with rumblings every few years to change the chapel into a lounge, reading room or theatre.
3. Limited imagination, especially to find ways to touch the unchurched.
4. Not a very large core house group to help in implenting programs.
5. Not as "drop-in" centered, but more program oriented - therefore not as much time for social interaction.
6. Inadequate use of our basement facilities.
7. Not ecumenical enough in character and personnel.

MODEL

9. What model of campus ministry do you see as being the ideal for the 1980's on your campus?

team directed
ecumenical
male and female
religious and lay people involved
talents for group dynamics and animation in the secular and spiritual sphere.

FINANCES

10. What economic base do you see as being just for all those who serve as campus ministers?

1. Arising from the Loyola Tradition and philosophy of education, campus ministry should be an integrated part of the university, and financed through student services.
2. This is true for full time personnel.
3. Part-time personnel could be funded either from within the university structure or from outside.
4. Volunteer personnel, funded from outside.
5. Living wages that make it possible to open the work to lay people (single and married).
6. Support from university or diocese essential
7. Base salary of \$8,000. up, even this being minimal.

ACCOUNTABILITY

11. What criteria of accountability will best serve the campus ministry of the 1980's?

(the question, or how to answer, is not clear)

1. evaluation by the people involved, and others not involved.
2. evaluation by the campus community, the bishop of the diocese, and by students.

DEVELOPMENT

12.1 Who will be called to campus ministry in the 1980's?

religious and laity
peer ministers
male and female
single and married

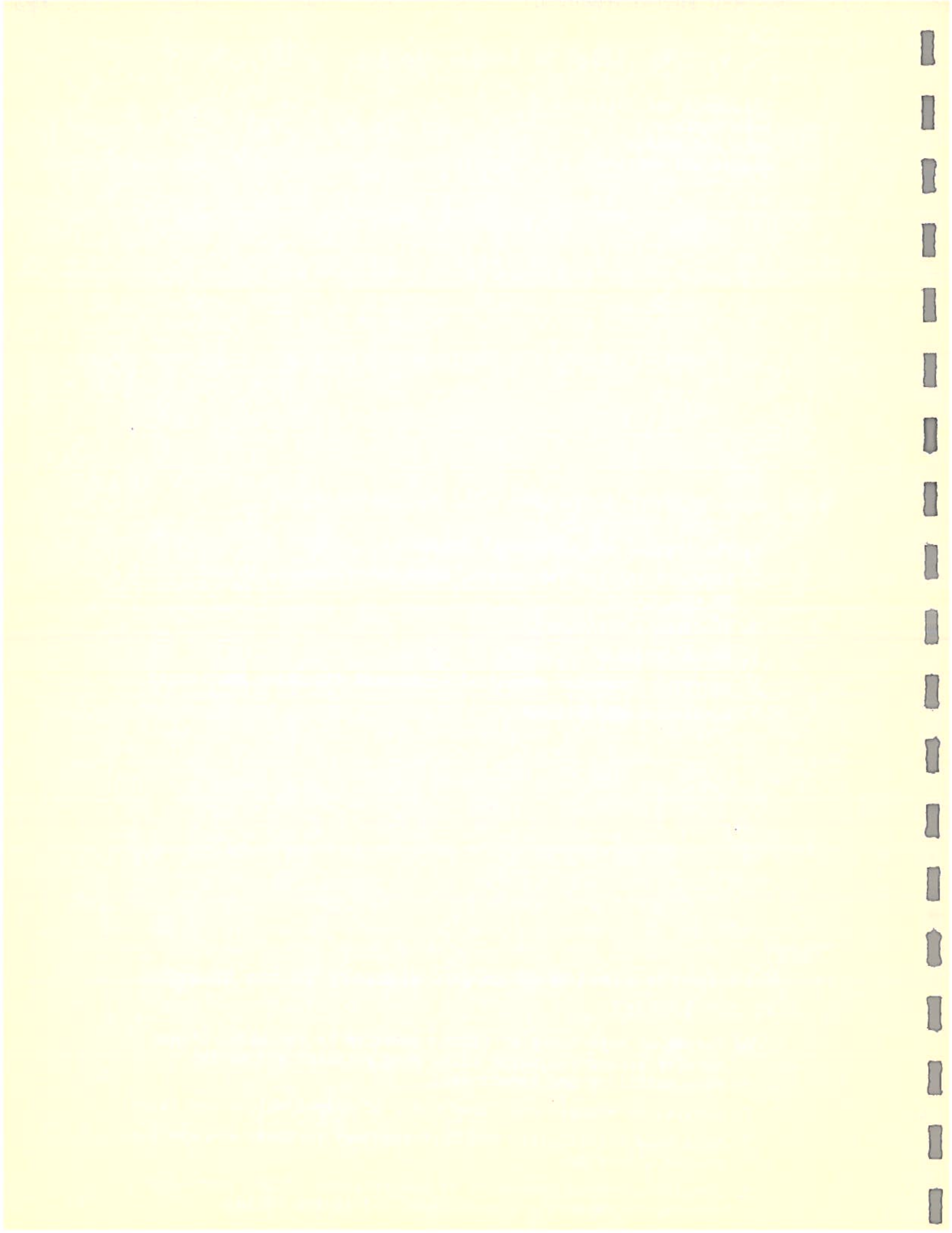
12.2 What type of formation will be necessary?

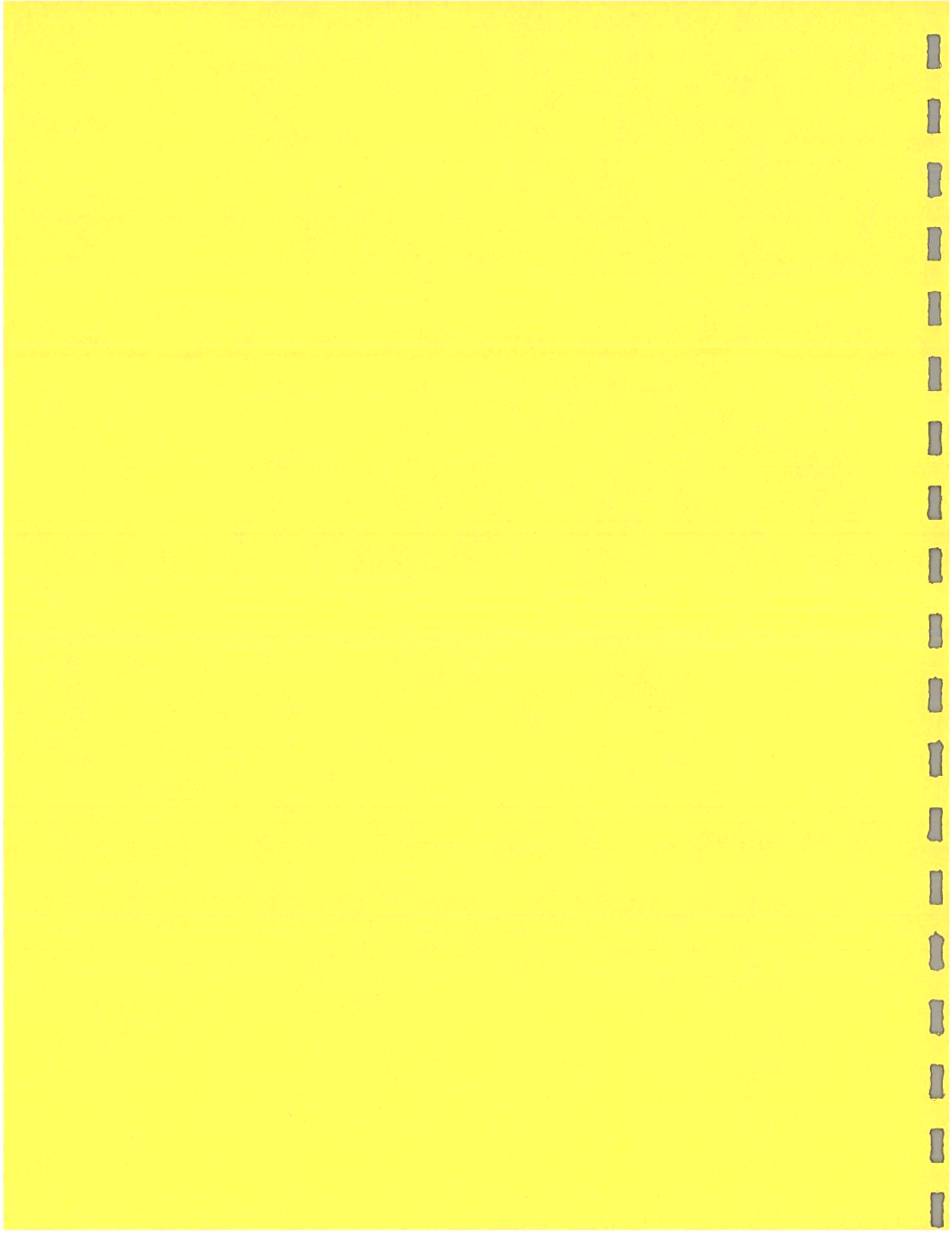
1. Theological and scriptural primarily
2. Personal talents (eg: music, discernment, dance) should be encouraged.
3. Leadership training
4. group dynamics
5. pastoral dimension essential - spiritual direction knowledge.
6. on-campus apprenticeship.

VISION

13. What is the mission of campus ministry to the Church of the 1980's?

- To foster an experience of faith community in the midst of our secular society....which calls upon personal and social responsibility and commitment.
- To provide an example and lived model of Gospel values and faith.
- To help make intelligible the Christian way to those who are lost in the confusion.
- To sensitize campus community to the presence of the poor - on campus, in community around them, and in the world.





In the interests of brevity, I will attempt a schematic and point form report. Due to the nature of the job, this overview pretends at no scientific accuracy, but rather is the gleanings of conversations, visits, impressions from my three years as National Catholic Chaplain of the Canadian Universities.

My three years have been a great learning experience for me. Every chaplain should have this opportunity. It would convince him or her of the great need in the ministry and make him or her appreciative of the work being done. I hope that in sharing my perceptions with you these experiences will be of some value in your continuing concern and work in the apostolate to the university community.

I. A Three Year Agenda as National Chaplain

- A) First Year: Regionalization
- B) Second Year: Training
- C) Third Year: Episcopal Dialogue

While I set myself a primary agenda each year as stated, there was a carry over from one to the next, and this overview reflects a three year review of these objectives.

- A) - Regionalization: The first part of my agenda was to consider the problem of regionalization. The country was divided into four regions: the Maritimes, Quebec and Eastern Ontario, Central Ontario and Western Canada. Regionalization under the Episcopal Moderator has worked best in the Central Ontario and Quebec and Eastern Ontario Regions. The West and Maritimes are having problems. The problems seem to be:
- 1. Time - when and where in a very tight and critical academic year.
 - 2. Financing - travel and conference fees unavailable
 - 3. a) Ambivalence about value of meeting. Previous regional gatherings were more irregular in the past and were called either by individual initiative and/or a felt regional need. That need was either not mutually perceived or conflictual.
 - b) While most agreed to the need for mutual support and sharing of ideas, yet they doubled their real effectiveness vis à vis regional policy, better understanding, the scope of financial support, increased personnel, availability of training and due process, etc. (Though it must be admitted that there was an agreement in principle in the East from Archbishop Hayes and Episcopal Moderator Bishop McGrath on the financing of chaplains for travel and conference expenses).
 - c) Distances add a physical burden to the financial one in the West.

Recommendations:

1. Regionalization suffers from the fundamental problem of this country's innate provincialism, yet it must be tried.
2. Regional moderator must make available better information to ecclesiastical superiors concerning the nature and needs of the apostolate.
3. In all areas there is great need for more and broader financial support; in general the support is minimal. This can best be dealt with regionally.
4. We must establish the need and availability of training programs for new campus ministers; eg: the diaconate year and other inservice training programs can be approached regionally.
5. Through the Episcopal Moderator and the Regional Conference of Bishops, some kind of travel budget should be arranged for the Regional Chaplain in order to facilitate his/her coordinating function.

B. - Training: I also focused on the problem of training.

Training up until now has been on the job - trial and error, and while there are surprisingly good results, it is ultimately wasteful of time, energy, talent and often so demoralizing that the drop-out rate is outside most norms.

1. We are not a large enough body to merit the establishment of a large, all-encompassing training program, leading to specific campus ministry qualifications.
2. A committee report concerning the needs and models of Campus Ministry, continued consultation with chaplains, the C.C.M.A., and various training programs leads me to the following suggestions:
 - a) Ecclectic training - ie: (1) Solid theological background at graduate studies level at least (2) some specialized training or experience in spiritual direction, counselling, youth ministry, youth liturgy. Much is available in summer institutes at various universities as well as special programs run by the C.C.M.A.
 - b) C.P.E. (Clinical Pastoral Training Program) is oriented mainly to hospital chaplaincies, but it's self evaluating, program evaluating, relationship evaluating model can be very useful if the person concerned is flexible enough to adapt it to a university situation. It's certainly a valuable tool. St. Paul's (Ottawa) and the Toronto School of Theology have pastoral programs modelled on C.P.E. in which inservice training and evaluation could be available in Campus Ministry.
 - c) M.A. in Campus Ministry at Fordham. Scholarships might be available to Canadian Chaplains.
 - d) I foresee the possibility of summer institutes of one or two weeks duration given by our Campus Ministers; ie. sessions for renewal as well as for novices in Campus Ministry. I look forward to this development.

- C. - Episcopal Dialogue: The third part of my three year agenda was to visit with the Bishops in order to listen to their concerns and to share ours. This third section I leave mostly undone and hope that it can be picked up by my successor if she sees it as importantly as I did. What with two new popes and the Canadian Bishops' ad limina visits, our schedules didn't connect very often, though the meetings I did manage were all very positive. I think a lot more can be done in this regard, especially in conveying the need for personnel (clerical and religious) and lay men and women (married and single). Coextensive with that, is a need for funding that matches the awareness of the work to be done. Financing in most cases of the Canadian Campus Ministry scene hasn't been taken seriously by the diocese. There are many fine lay people willing and gifted for the work, and that means that a living wage, recourse to due process, contracts, etc. must become normative.

The cement between those three years has been that fact that almost everywhere there is an appreciation of the terrible importance of this work. This concern comes from priests, bishops and parents, as well as faculty and administrators even on very secular campuses. The expressed concern, while encouraging, is ultimately frustrating since the needed support isn't forthcoming. The university is mission territory. We are dealing more and more with the unchurched and with young adults who have to be called to an adult and personal response to faith. More and more have left any semblance of faith long buried in their childhood or even at the font. I believe that this remains true in spite of some remnants of religious revival. No longer can it remain stop-gap ministry but an all-out effort must be made for the minds and hearts of these men and women. We must again show our desire for their being a part of the Church and cease appearing as writing them off.

II. The University Scene "A three year birds' eye view"

- A) Universities are no longer the center of optimism where the new world is being forged. There is much paranoia about funding for research, for jobs, students. The explosion of information in some of the sciences has even led to questioning of the value of certain scientific disciplines which generally seem less threatened than the so-called unpragmatic arts.

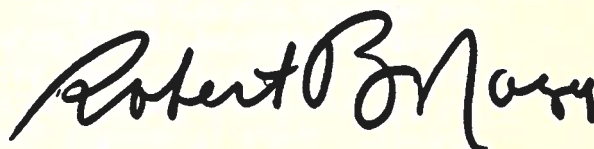
Universities seem unwilling to question themselves about the value of the university as it exists today or the kind of education they are giving. Administrators find it almost impossible to deal with the question of the philosophy of the university. This status quo or even a back-lash to former attitudes has shown itself in many disciplines, many anti-liberal attitudes and right wing tendencies, vis à vis freedom of choice in courses offered or taken. Many formerly silenced by the liberal attitudes of the 60's and early 70's now are speaking out more and more and are gathering force. This phenomena is present therefore in the secular sphere as well as in the Church. There is among Religion and Theology faculties a similar resurgence for a rigid neo-orthodoxy. Concomitant with that there is a rising cry of condemnation of the unorthodox, a return to an unecumenical, a far less free association of ideas, be that in interdisciplinary studies, theology faculties, and the various forms of Church on the campus.

- B) Students tend to be:
- 1) more conservative
 - 2) more concerned with their image, grades
 - 3) more competitive and therefore more secretive about their failings, since it trip them up in the job market.
 - 4) alcohol is more a problem than other drug abuse.
 - 5) There seems to be a certain religious revival on campus. a) some of it is result of honest inquiry and concern for meaning. b) A lot of it is a need for security and tends to fundamentalism. c) There is still an immense untapped resource where the main concern is not religious in any shape of form. It is not hostile, but has little interest. Therefore, as much as in the secular institution and society, it is hard to create even mild interest in something that is considered of no material value.

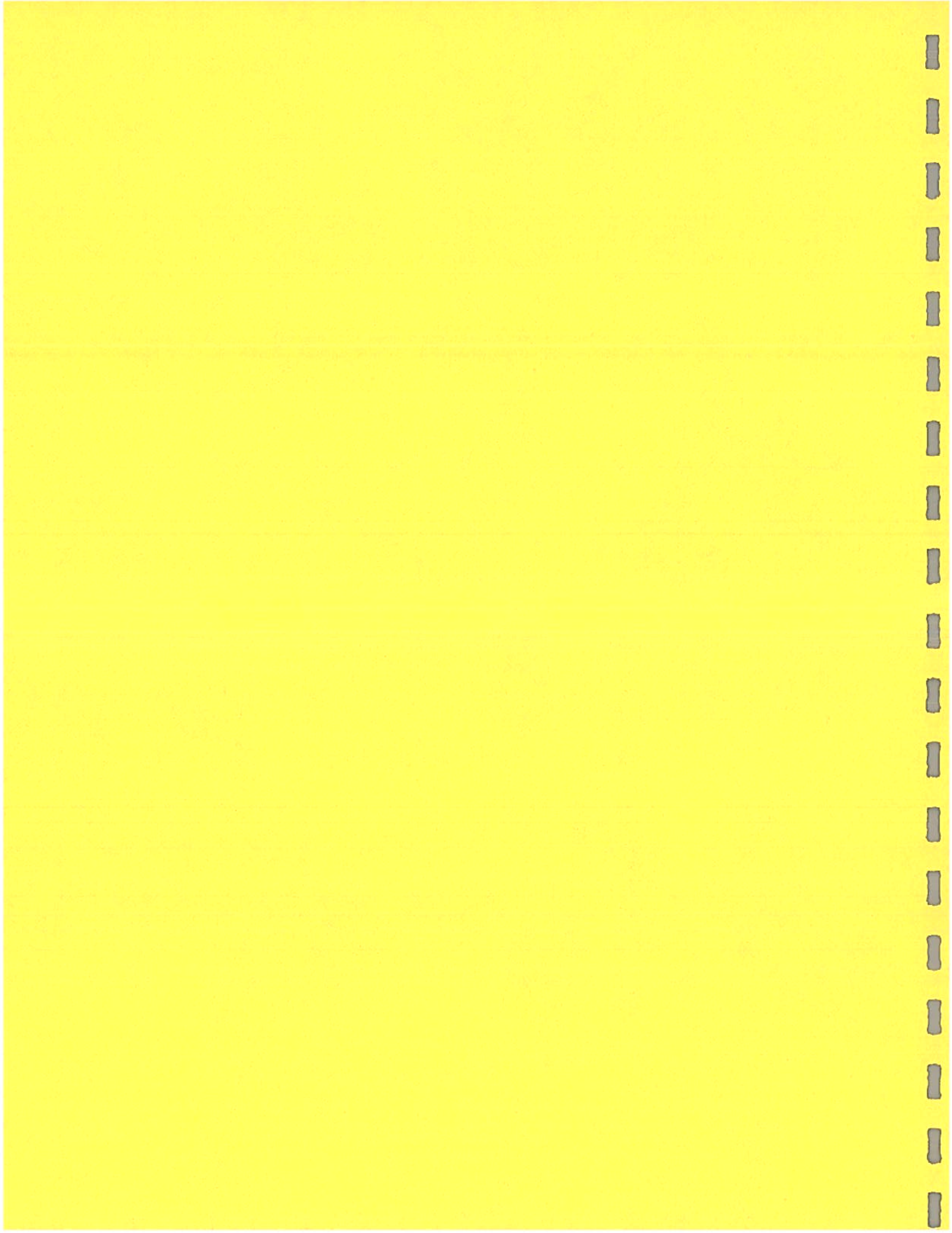
III. Vision: Because of this extremely difficult community work in and with and in some sense an alien and alienated society, a multi-faceted approach is needed in order to minister to the university community.

1. Team Ministry understood in its widest implications drawing on the various elements within the community, ie: married and lay, students, faculty and staff.
2. The secular campus is mission territory and far less receptive than earlier mission frontiers. We can presume very little. Our credibility cannot be presumed with the anonymous Christians, or the infinite grades of non-believers. We must develop a whole new sense of mission - of bringing the Good News of the Gospel and the Church - which is presumed by so many to be bad news.
3. Campus Ministry while more acceptable to the university than in the past is still an accidental part of it. Therefore part of our mission must be to align ourselves with the universities concern for truth and not our narrow polemics. The chaplains and the team must be seen as truth seekers, authentically concerned for social, moral and political and spiritual values.

Gratefully yours,



Robert. B. Nagy



CONCORDIA UNIVERSITY



BELMORE HOUSE 1980-81

Summer Youth Employment Project - 4 students hired - May to August

Lacolle Planning Weekend - June 13-15

Newman Planning Weekend - July 18-20 at Lacolle

Newman Student Conference - August 24-29 - Belmore hosted Conference.

Soup Lunches - orientation weeks in September

Montée St. Benoit - September 26-28, climbing, hiking, weekend.

Genesis II - Faith discussion/sharing - October 7 - November 25

Residence Supper - October 8th for residence assistants

Prayer Group - Thursday - met irregularly - then stopped

Movie Series - (The Working Stiff's Film Festival) Friday eves. Vanier Aud. monthly

Lacolle Weekend - Prayer - November 7-9

Christmas Basket Drive - November 26- December 12.

Belmore Gift Making Day - November 29th

Charlie Chaplin Movie Evening - December 5

Day of Prayer - Chapel - December 6

Advent Choral Evening - December 11

Christmas Carolling - December 12

Catholic Belief Course - Tuesday Evening - January 20 - March 24

Genesis II follow up - Trust - Tuesday evening - February 3 - March 17

Winter Montée - February 6-7-8

Matthew Fox - speaker - January 30 - 31

Pancake Tuesday - March 3

The McAfee Brown Event - March 4-8 - "Redeeming the Rat Race"
March 4 - session "9-5: What a Way to Make a Living"
March 5 - Debats-Midi - noon
 Choices: Women and Work - evening session
March 6 Making Peace in the Global Village - a.m.
 The Gospel's Call to Freedom - p.m.
March 7 Day of formation in ministry
March 8 Sunday homily

Speaker on Sexuality - Dick Sparks - March 12

Irish Coffee - March 17

Godspel - April 3&4

Slide Shows - Bob Gaudet - April 7 & 14

Film Presentation - "HAPPY BIRTHDAY, BABY" - April 24

Year End Party - April 30

FEAST CELEBRATIONS - LITURGY

Opening of School Year (Mass of the Holy Spirit)
Christmas Eve
Holy Week
Pentecost
Convocation
Ash Wednesday
Sacrament of Reconciliation

GENERAL EVENTS

Shared Suppers - Friday nights (every week)
Coffee Houses - Friday nights (monthly)
Skating with the Blind - Friday morning (weekly)
Bordeaux Prison Group - Wednesday p.m. (weekly)
Liturgy - Sunday - Mass at 11:00 a.m. & 8:00 p.m. - daily - 12:05 noon
Liturgy Committee - Thursday night (weekly)

May 31, 1981

LOYOLA CHAPEL: Evaluation and Planning Meeting

About a dozen members of the chapel community met at Belmore House on Saturday, May 16 to reflect on the chapel and where it is going. The discussion focused around three questions: What is your personal awareness of the chapel community? What are the needs of the university community? How can the chapel community best respond to these needs?

A few remarks were made about the chapel not being a parish. The chapel ministers to the university community. It is a specialized ministry that falls within St. Ignatius Parish; it is not "in competition" with the parish. It welcomes members from the university community as well as others who find profit from the particular kind of worship celebrated there, and who would see themselves as part of this particular ministry and concern.

A variety of comments were offered about one's personal awareness of the chapel. It is a "voluntary community" orientated towards students. At the same time it fulfills the needs of a special group of people whose needs are not being met otherwise. Some feel that more is required in attending the chapel; that it responds to a searching, questioning Catholic. There was some discussion on how to be responsible to the needs of one's own parish and at the same time respond to one's own personal needs that are not being met.

What are the needs of a university community? We wrestled with that question, and realized that there is no simple response, nor any single structure to deal with the situation. The educational process should open students' minds and hearts to questioning and searching, to prepare them and to respond to the needs of the world around them. The chapel, too, should be part of that questioning and responding. Perhaps this is part of the witness that is given, namely, to be a worshipping community, open and responding to the world around. Simply to be willing to respond gives a particular kind of witness. What sense of church and community are we being prepared for? This is a difficult and open question. One element that the chapel does offer is the opportunity for working with, and growing through, myth. Universities and the learning process often neglect learning through imagery and myth.

One of the recurring questions is "Why do not more students attend?" One suggested that the reason is not because students do not have questions. They have questions, and they search, but they don't search "via liturgy". It is estimated that, from one quarter to one third of the chapel community is students. The point was made that there is a need for students to be invited by name. Ways have to be found for making personal invitations (to be part of a music group, to take part in related activities such as Godspel, refugee program, slide presentations, etc.) Also, there is a need to reach out to where students are, to meet them in their place and space, rather than expect them to initially come to "our" place.

Many suggestions for the future were offered during the discussion, although no concrete actions were taken to implement them. The spirit of the day was more one of exploring and sharing, rather than of developing "action-programs". A number of people commented on the hospitality of the chapel and the welcome it has offered to families. With this has come an increasing number of infants, toddlers and young children. The need was expressed for some kind of nursery school / Sunday school during the morning Mass. Another suggestion was made to have a formal reception or installation ceremony to recognize eucharistic ministers and readers. Another, to offer a Liturgy of Reconciliation three or four times during the year (rather than just during Advent and Lent). Another, to offer a One-day Retreat, or Day of Prayer from time to time (eg. on a Saturday from 10:00 a.m. to 3:00 p.m.).

There was no desire on the part of those there to set up a broad committee system for the chapel (eg. executive council, subordinate committees, etc.). The three chaplains, however, did express a desire and need for some sort of support and feedback system. Suggestions were made in the areas of liturgy, finance, hospitality, spiritual renewal, music, and social justice.

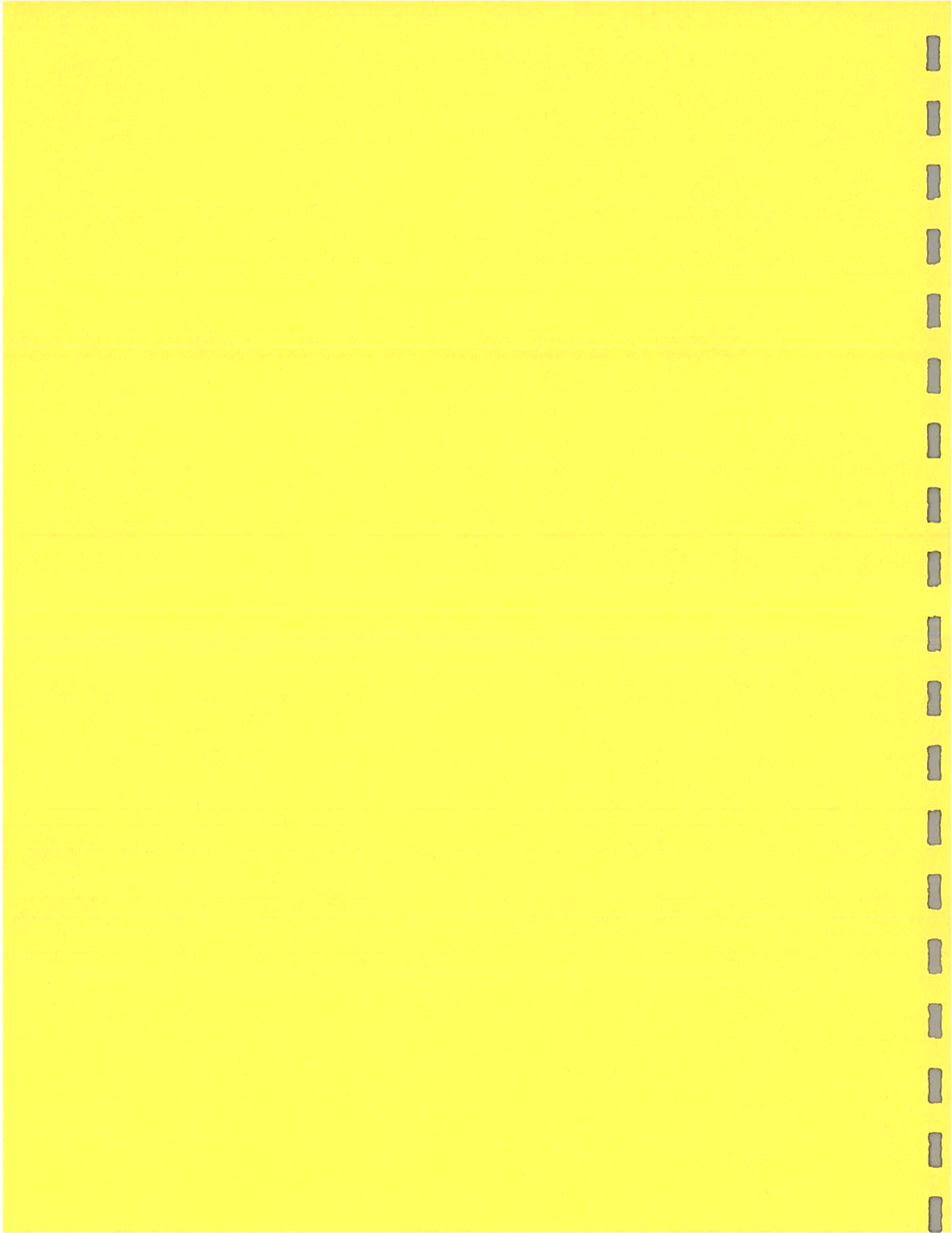
Everyone recognized that the chapel is a very special group of people, with many talents and a great deal of generosity; that it is anxious to grow in worship and prayer, and to reach out to each other and to our neighbour. With this spirit all agreed that things look good for next year.

LOYOLA CAMPUS MINISTRY: 1980-81 BUDGET200/230 Travel and Development:

	TOTAL COST	BUDGET	OTHER SOURCES
Newman Conference	\$12000.	\$300.	\$11,700.
NACUC Conference (Boston)	244.	100.	144.
Lecturer (Michael Czerny, S.J.)	75.	75.	
Parking Stickers	50.	50.	
Promotional (advertizing, audio-visual, projectors, flowers.)	100.	100.	
Coffee Houses	40.	40.	
Farewell Party (Gaudet)	110.	60.	50.
Resident Students Reception	25.	25.	
Orientation Program (Soup lunches)	100.	100.	
Montée St. Benoit	550.	60.	490.
Film Festival	570.		570. <u>C</u>
Genesis II	50.		50.
Marriages in Chapel	2500.		2500.
Pancake Tuesday	50.	10.	40.
Irish Coffee	90.	62.	28.
Christmas Basket Drive	5000.		5000.
Christmas Decoration and Reveillon	400.		400. <u>C</u>
Chaplains Conference	705.	600.	105. <u>C</u>
mileage (3 cars for one year; Archambault, hospitals, Conferences)	800.	400.	400.
Diocesan Study Day	40.		40.
Young Canada Works Summer Project	9800.		9800.
	<u>\$33,299</u>	<u>1,982.</u>	<u>\$31,317</u>
<i>Robert M. O'Brien</i>	<i>4000</i>	<i>300</i>	<i>3,700</i>
<i>Centre of Studies</i>			
<i>St. Martin's Parish</i>	<i>1000</i>	<i>0</i>	<i>1000</i>
<i>St. Michael's</i>			

240/275 Supplies and Materials

	TOTAL COST	BUDGET	OTHER SOURCES
Subscriptions (books, journals)	\$ 220.	\$220.	
Memberships (Chaplains Associations)	\$ 125.	\$125.	
Printing (Mass sheets, flyers, music)			
Gazette	70.	70.	
Belmore House Signs	100.	100.	
Holy Week	200.	40.	160. C
	\$ 715.	\$555.	\$160.
<u>350/370 Equipment</u>		394.	
<u>400/411 Contracted Services</u>		492.	
<u>420/435 Public Services</u>		2025.	



Report for the Task Force

RE: Organization of Student Services
 FROM: Loyola Campus Ministry
 DATE: December 3, 1981

PREAMBLE

Loyola Campus Ministry is an ecumenical pastoral service to the members of the university community on the Loyola Campus.

Through Student Services it brings to the university community a response to life and learning that is based on a faith perspective. It is one option among many by which men and women can respond to their experience and the meaning of their lives. The religious option is not in opposition to higher learning. They search together for the fullness of knowledge, seeking to bring unity to the lives of persons, between the lives they live and the religious values they profess.

AIM OF CAMPUS MINISTRY

Loyola Campus Ministry is rooted in the Judaeo-Christian tradition. It recognizes that there are many religious responses and respects the pluralism of religious heritages and values. It is inspired by a profound respect for personal freedom, which is the indispensable basis for human and spiritual growth.

Its primary aims are to foster the growth and fulfillment of the individual person, to build and strengthen a community whose human and professional values are in harmony with their religious values, to give witness to scripture and to proclaim its message, and to provide service for the human and spiritual needs of the members of the university community.

OBJECTIVES OF CAMPUS MINISTRY

Campus Ministry strives to achieve its aims through a variety of programs and functions. These objectives fall into four categories: pastoral counselling, pastoral activities, liturgical programs, and cooperative-organizational.

1. Pastoral Counselling. The chaplains offer personal ministry to students, staff and faculty for pastoral counselling. For a fewer number they offer spiritual direction, directed prayer and retreats. The most common example is for an individual to come to talk over a situation. He or she needs someone to listen to them, to bounce off ideas and reactions. They are usually not seeking religious advice, although they see their life in a faith context. The religious question is not foremost in pastoral counselling. Usually the question of religious affiliation does not come up, nor does the chaplain ask it. Mainly, they want someone they can trust. A fewer number want to pursue growth in the spiritual life with more commitment.

These individuals often have regular weekly appointments for spiritual direction, or directed prayer. The faith context is what distinguishes the pastoral counselling of the chaplain from the counselling offered by one of the staff of the Guidance Department.

Campus Ministry has special concern for alienated individuals who are cut off from friends and community, and sometimes from their own families. These individuals find their way to Belmore House either on their own, and sometimes are recommended by the Guidance Department or Health Services.

Examples. Each chaplain ~~would~~ see 5 - 10 persons a week for pastoral counselling. Couples preparing for marriage would meet with the priest six times to plan and discuss their marriage (there are about 50 marriages a year).

2. Pastoral Activity. Campus Ministry promotes and plans a number of group activities to meet the human needs of the community, and to bring people together in friendship. It differs from pastoral counselling which is usually on a one-to-one basis. Pastoral activity aims at both bringing people together, and, as a group, reaching out and being concerned for others. The religious question is not asked, neither of the ones participating, nor of the ones being cared for. Occasionally, there are specific events planned for a particular group that relate to one's religious belief (eg. Vocational Discernment Weekend).

Examples. Program to visit inmates in prison, Christmas Basket Drive, Skating with Blind Children, Refugees and the Boat People, Engaged Encounter Weekends, Montée St. Benoit, Winter Montée of Cross Country Skiing, Shared Suppers, Parties for Special Occasions, National Newman Conference.

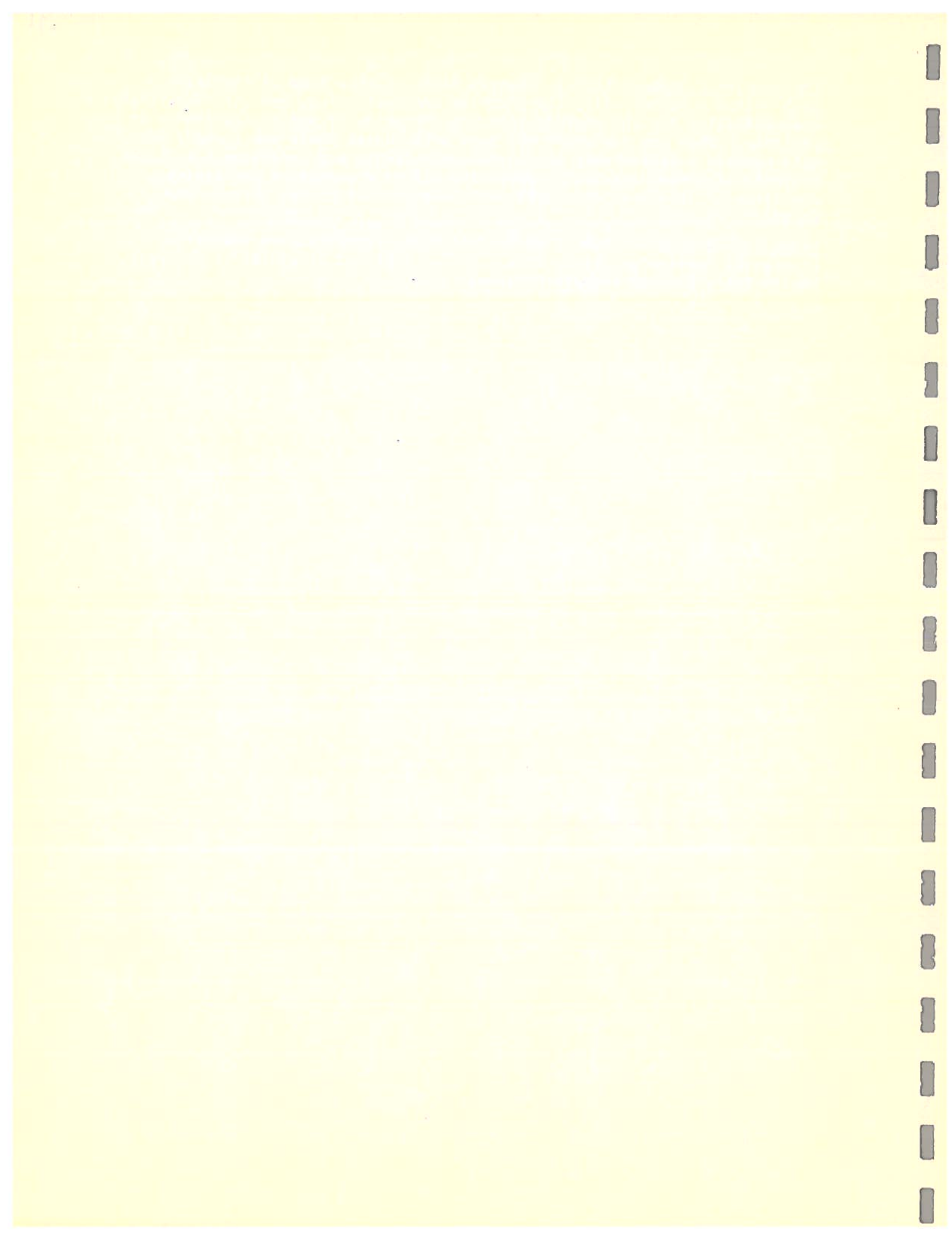
3. Liturgical Programs. Campus Ministry fosters and plans liturgical celebrations to encourage a creative religious response within the university. While Campus Ministry is ecumenical in its concern and responsibility, few liturgical events are ecumenical, in the sense of being jointly celebrated. Most liturgical events come from one particular religious heritage or another. The Loyola Chapel is an ecumenical place of worship, and is used for religious events, as well as other events appropriate for a religious milieu.

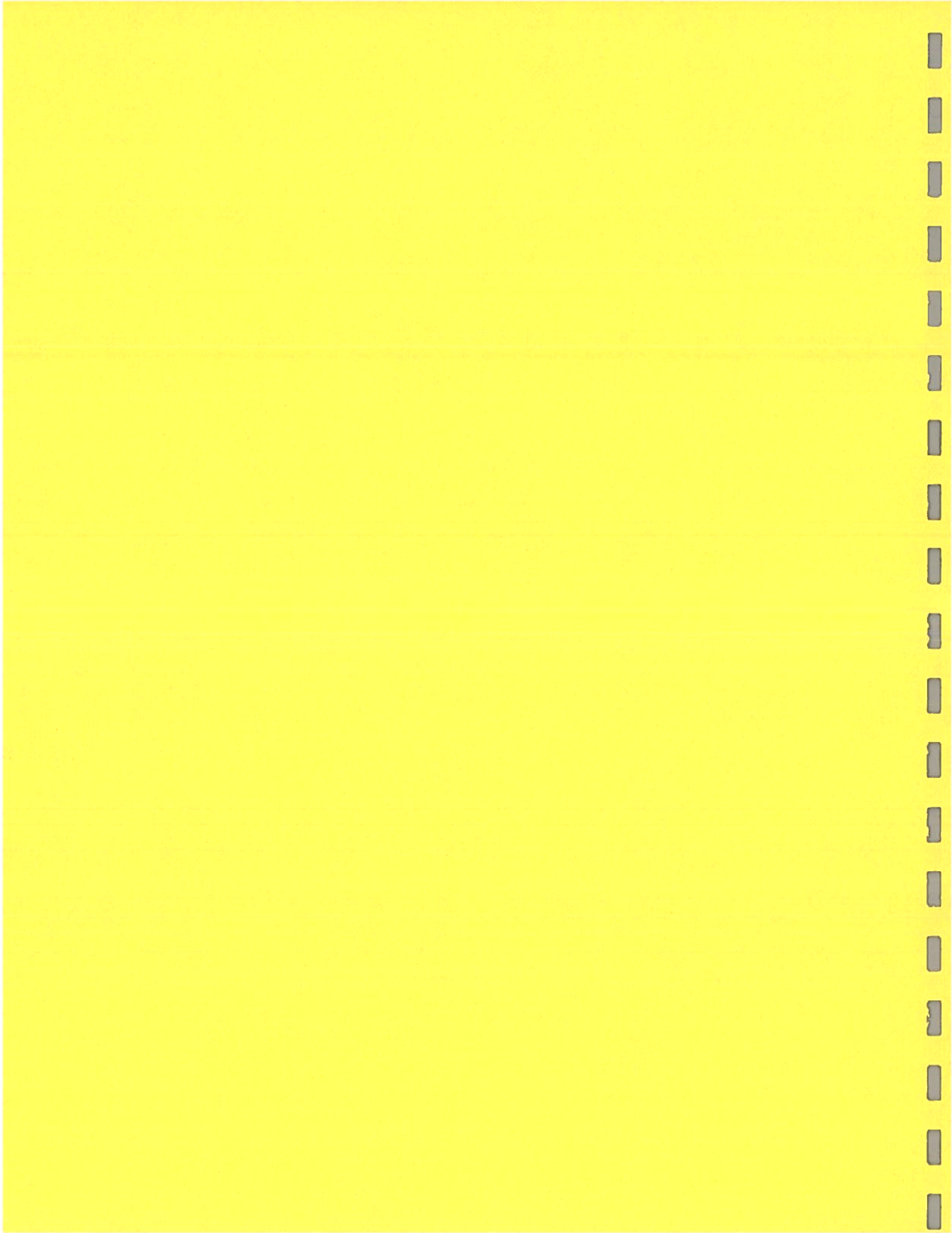
Over 80 people have volunteered from the Loyola Chapel Community to take part in committees, the Chapel Choir and related ministries.

Examples. Sunday Eucharist (a community of 400-500), daily Mass, Marriages (about 50 a year, both Protestant and Catholic), Baptisms, Funerals, Memorials, Anniversaries, special liturgies for the Beginning of the Academic Year, Convocation, Concerts, Recitals, Robert McAfee Brown Lecture.

4. Cooperative - Organizational. Campus Ministry is a team of chaplains with shared responsibility for planning and evaluating, and with individual responsibility for the coordination and execution of particular events or programs. They are concerned not just with "doing their own thing", but with working cooperatively with other departments and individuals on joint projects of common interest. Chaplains sit on a number of university committees. They meet regularly with neighborhood clergy (Protestant, Catholic, Jewish).

Examples. Concordia Council on Student Life, Loyola Alumni Executive, Liturgical Commission for Montreal, Quebec Regional Chaplains' Conference, Health Fair, Refugee Support Program.





TO: Concordia Committee on Priorities and Planning
FROM: Loyola Campus Ministry
DATE: June 30, 1982

REPORT ON LOYOLA CAMPUS MINISTRY 1981-82

Approach
Image
Ten years ago Loyola Campus Ministry began with a new approach and a new image. The approach consisted in a shift to a team ministry that was male and female, religious and lay, and ecumenical in its concern. The new image involved a shift from an office to a house. The new location at Belmore House offered the Campus community an informal center for meetings, hospitality, making new friends, coordinating programs, as well as office space for appointments and counseling.

Aim
The aim of Campus Ministry is to offer both personalized attention as well as social programs. It tries to meet the needs of individuals who come on their own seeking counseling, referral, support, hospitality, or ways of becoming involved in university life. At the same time Campus Ministry offers programs of common concern on social issues and human values. It also encourages inter-university events that bring students together on common projects.

Ecumenical
Campus Ministry is ecumenical in its concern. It has grown historically in the Judeo-Christian tradition. It has deep respect for the personal freedom of the individual as well as the plurality of religious heritages and values. It aims at the complete development of the human person, with emphasis on the value of intelligence, will, conscience, and brotherhood, all of which are based in God. It aims also at a culture that is genuinely concerned for the good of the community and the whole of society.

66
The present staff of Loyola Campus Ministry consists of three full-time chaplains and one full-time secretary. Together the three chaplains represent 23 years of chaplaincy on the Loyola campus: Anne Shore (Catholic lay woman, 4 years), Robert Nagy (Diocesan priest, 9 years), Robert Gaudet S.J. (Jesuit priest, 10 years). Lynne Keene has been full-time secretary for 4 years. A Sacristan in the Chapel and a Music Coordinator are also employed on a part-time basis. A Diocesan Seminarian volunteered one day a week for the year directing several programs for students.

ilities
The two facilities of Campus Ministry are Belmore House and the Loyola Chapel. Belmore House is equally shared by Modern Languages. The Campus Ministry includes offices for the chaplains and the secretary,

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a lounge area, meeting room, and kitchen. The Loyola Chapel is a place of worship and prayer for the university community. It is also used for concerts and public lectures.

Campus Ministry offers a variety of programs and services.

- Programs and Services
- 1) Counseling Each chaplain is available for personal counseling and sees about 5-10 persons a week. Many of these appointments are not of a religious nature. Some individuals seek pastoral advice about prayer and faith matters. A few ask for spiritual direction or directed prayer. In many cases the question of religious affiliation does not arise.
 - 2) Group Activities A variety of activities aim at bringing students together in friendship, as well as reaching out and being concerned about others; eg. visiting inmates in prison, skating with blind children, weekends for engaged couples, Winter Montee of cross country skiing, Shared Suppers, Montee St. Benoit (mountain climbing), El Salvador Awareness Week, Polish Solidarity Event.
 - 3) Loyola Chapel The chaplains of different denominations preside over liturgical events in their own religious traditions. The majority of events are Roman Catholic, but each year there has been an increase in the number of non-Catholic liturgies.
The Sunday community numbers 400-500 and is made up of students, alumni, staff, and faculty, and others from the island of Montreal.
Forty-seven marriages were celebrated in the Chapel this year, representing Roman Catholics, Lutherans, Anglicans, Eastern Rite, and the Chinese Evangelical Community.
The chapel was also used by the Music Department this year for 40 concerts, 91 rehearsals. Seven hours each day are used for organ practice.

Budget

The total budget for Student Services for 1981-82 was \$120,551. The salary budget was \$107,137, which includes salaries of three full-time chaplains and one full-time secretary. In addition to the revenue from the budget \$6,200 was raised from sources outside the budget for the salaries of the Sacristan and Music Coordinator, and for a stipend for the Diocesan Seminarian.
The operational budget was \$13,414.
In addition to the revenue from the budget, \$22,275 was raised from sources outside the budget to meet the costs of programs and services.

Accountability and Evaluation

Campus Ministry is accountable to the Dean of Students, and through the Dean, to the Vice-Rector for Student Services. Each month the chaplains meet for one full day of planning and critical evaluation of programs. From this meeting, a monthly bulletin of events is published and circulated on the Loyola Campus. In December 1980 a Concordia Graduate student conducted a survey and evaluation of Campus Ministry. Interviews were made with 30 faculty, 30 staff, and 30 students. A report was published and is available. A liturgy committee from the Chapel meet each week both to plan and evaluate events in the Chapel.

CONCORDIA UNIVERSITY



CONCORDIA CAMPUS MINISTRY

ANNUAL REPORT

1984-1985

John Beach
Robert Gaudet, S.J.
Peter Macaskill
Robert Nagy
Frances Polan
Anne Shore
Israel Tennenhouse
Matti Terho

Anglican
RC
United
RC
RC
RC
Jewish
Lutheran

Marie Hooper

Secretary

September 1, 1985

CONCORDIA CAMPUS MINISTRY 1984-85

I CHAPLAINS' REFLECTIONS

1. Reflections on the Year 1984-85 by Robert Gaudet, S.J.
2. 1984-85 Annual Report (SGW) by Frances Polan & Matti Terho
3. Student Feedback on Campus Ministry by Anne Shore

II SUMMARY OF CAMPUS MINISTRY ACTIVITIES

ON CAMPUS

1. Regular Programs
2. Special Events
3. Use of Belmore House by Other Departments & Groups
4. Administration

LOYOLA CHAPEL

1. Regular Programs
2. Special Events
3. Use of the Loyola Chapel by Other Departments & Groups
4. Guest Homilists and Celebrants

I. CHAPLAINS' REFLECTIONS

1. "Reflections on the Year 1984-85" by Robert Gaudet, S.J.

This year "food" and "peace" were themes for Campus Ministry programs. We became very conscious of hunger as an issue, especially because of the international concern for the starving people of Ethiopia and of the Sahel, as well as our own local needs among students, and the people of Montreal.

Groum Tesfayé, an Ethiopian Jesuit, was with us for the fall months, and this made us particularly sensitive to the starvation and drought in his country and in that region of Africa. In November, Campus Ministry took an initiative to send an open letter to the University community asking if there was the will and interest to respond collectively. About 15 people came together to form an executive committee, which then formed a plan for a university program. It was an exciting committee, because it was made up of a cross-section of students, staff and faculty. The Vice Rector's Office was represented, the presidents of the African Students Association, the Caribbean Students Association, the T.K.E. and Omicron Fraternities, the Director of Residences, and the Economics Department were part of the group.

What was particularly interesting was that there was no leader chosen or appointed! There was enough openness and consensus that it did not seem necessary. The group decided to focus on "March '85 for Africa", a month-long hodge-podge of events that brought in \$10,000. The Dance-a-thon alone earned \$3,500. One event that surprised even the Committee was a "Marathon of the Trashiest Movies". Students paid about \$1,000 to see 32 hours of the worst movies ever made!

The Rector of Concordia, Patrick Kenniff, gave his support by writing a letter to the full university asking for their help. Staff and Faculty contributed \$3,500 privately. On May 1st a cheque for \$8,840 was presented to Development and Peace, to be channeled through them to the people of Ethiopia. The balance of the \$10,000 was sent to them later.

The response to the Ethiopia program brought back memories of how the University had responded to the Boat People in the late 70's. In my experience, both events were unique inasmuch as they drew a wide cross-section of committee members from all segments of the university. It showed that students, staff, faculty and administration are able to work together on projects that are of mutual concern. In fact, when the aim of the project reaches beyond the boundary of the interest of just one group, or even extends beyond the university itself, it is possible to get a broad base of representation from across university lines.

The Christmas Basket Drive brought an enthusiastic response again this year from all levels of the University. Nearly \$14,000 was raised for needy families in Montreal. Over 150 families were supported at Christmas time. The balance of the money after shopping and bills were paid was given as food vouchers to members of the university community as needs arose. Those taking advantage of the opportunity were mainly married students with children, and international students whose funding was delayed or, in some cases, cut off.

A special effort was made this year to reach out into the campus to make connections with different groups. One might say that the chaplains saw themselves more in the light of reaching out as "domestic missionaries", not waiting for students to come to them, but taking the initiative to meet them in their areas of the university. This involved visiting the Residences, having contact with the fraternities, being chaplain to the football team, being a representative to the CCSL, and working with the Exercise Science Department to coordinate the Prison Visiting Program.

After the death of Bernard Lonergan, S.J., in November, Campus Ministry called together a group from the university to inquire into having a memorial in his honour. This led to an evening in April jointly sponsored in the Loyola Chapel as a "Tribute to Bernard Lonergan" which featured some readings from his work, selections of Beethoven, his favorite composer, and a presentation by Dr. Fred Lawrence of Boston College on Lonergan's thought and development.

Anne Shore was particularly busy this year with radio broadcasts and TV appearances. It all seemed to start with the Pope's Visit in September, and the publicity that surrounded that event. Anne appeared on a CBC-TV documentary on the "Papal Pilgrimage" on CFCF-Cable "Adventures in Living", and on CFCF-TV "Brian Gozzard Show". She also had three morning interviews on "Daybreak," the CBC morning radio program; three times on CFCF "Sunday Night Talk Show", and nearly every Sunday morning on CJAD "Focus Religion".

Anne was also elected this year from the Catholic University Chaplains of Canada to become the National Coordinator of Catholic University Chaplains. This is a full-time position for three years, that will begin in the summer of 1986. Indeed an honour to Anne from her peers, and an honour to Concordia from where she was elected.

In many ways the year was very different in terms of the Campus Ministry staff. Bob Nagy was away for the year on a leave of absence, and studied in a renewal program at Notre Dame, Indiana. Lynne Keane, our secretary for five years, left on November 1st, was replaced by Anne Pilon Lewis for six weeks, and by Millie O'Keefe for three months. In April, Marie Hooper was hired as a full time replacement, making an internal transfer from the Accountancy Department to Campus Ministry. This succession of secretaries took up more than the normal amount of time in the operating of the office. Groum Tesfayé, S.J. worked full time from September to Christmas and made a great impact on all who came to know him, both around Belmore House and in the Chapel. During the winter semester two students were hired as peer-ministers with a responsibility for several of the regular programs (Coffee Houses, Poetry Nights, Thursday Lucheons, Easter Alleluia Party, etc.). They were a great help in freeing up the Chaplains for counselling and pastoral work, and in lessening administration and organizing tasks.

As for the Loyola Chapel, the year was very full. About 400-500 people came to the Chapel on Sundays as their faith community, and about 25-35 during the week. In October, Jerome Herauf, Editor of Novalis in Ottawa, presented a Workshop on Liturgy Planning, and offered a simple method for running meetings. This became very effective for the rest of the year, with the result that students took over the chairing of the committee. Highlights during the year included Welcome Sunday (September), Ethiopian Coptic Rite Mass (October), Remembrance Day (November), Christmas Midnight Mass (December), Passion Presentation in Mime (March), the Easter Triduum (April), and the Baccalaureate Mass (June). In addition, there were more than 40 marriages celebrated in the Chapel by the Chaplains.

More people seem to be visiting the Chapel for prayer and reflection during the day than in previous years. There is a small regular group that begins the day with morning prayer, and just about anytime during the day one finds people there.

2. "1984-85 Annual Report, Sir George Williams Campus"

By Frances Polan &
Matti Terho

The year 1984-85 was a fairly active one for Campus Ministry on the Sir George Williams campus. Our office continues to serve many groups, as well as being an "open door" to all who may want to talk personally to a chaplain. The students here are served by an ecumenical group, as has been the case for many years. This arrangement has worked very well, with a noticeable absence of problems.

Reverend Matti Terho, the full-time Lutheran chaplain, is active in many organizations. Vice President of the Jewish-Christian Dialogue, member of the National Tripartite Liaison Council, he also plays a role within the university structures, being a director of Guarderie Concordia and a member of the committee for grants and scholarships, to name but two. Matti is frequently called upon to officiate at marriages of students, staff and faculty, and spends many hours in marital counselling prior to the ceremonies. Happily, there are baptisms to perform as well and, inevitably, funeral services.

Reverend Peter Macaskill, of the United Church, spends a fruitful morning and afternoon here every week, and is sought out especially by the members of the Concordia Christian Fellowship. This group uses one of our offices for prayer and Bible Study.

Reverend John Beach, our affiliated Anglican minister, is involved in the Bible study group, as well as the Central American Committee and the Anti-Apartheid committee. He has also organized and accompanied students who visit prisoners weekly.

Rabbi Israel Tennenhouse was unable to come this year on a regular basis, as he was spending many hours every day at the bedside of his seriously-ill father during most of the school year. However, his constancy has been rewarded and Israel plans to be here on a regular basis again in the fall.

We have not had a Catholic liturgy here for two years, and so have been publicizing the twice weekly Masses at the Catholic Community Services building, which is close to this campus. Some have taken advantage of this and those of us who have been attending the masses regularly will very much miss Father Binnette, who has been recalled to the United States. We inform our students also of the daily Mass at the Loyola Chapel which, with the excellent bus service offered here during the school year, is not out of reach for those on the Sir George campus.

We have been active in assisting with the blood drives, and the Christmas Basket drive, and have endeavoured to make contacts and increase visibility through our presence at Open Houses, ethnic presentations, which are held almost weekly on the mezzanine, and any other function that presents itself as fertile ground. It has been our policy to co-sponsor and promote activities at Loyola which are of mutual interest to Campus Ministry.

3. "Student Feedback on Campus Ministry" by Anne Shore

During the course of the second semester a questionnaire was handed out to students, graduate and undergraduate, who have participated in campus ministry events throughout the year. A copy of the questionnaire is enclosed.

In compiling the student responses, the answers were number-weighted by order. The following are the student responses.

I The raison d'être for campus ministry in the university

- 1) To facilitate the spiritual growth of students, staff & faculty
- 2) To create an atmosphere in which students can increase their awareness of their faith life
- 3) To be a credible and powerful witness to the Gospel in the person of the chaplain and in the faith community - to be a visible presence of the faith dimension on the campus
- 4) To provide opportunities for knowledge of and action on the Gospel imperatives of care and concern for individuals and world - concerns of peace and justice
- 5) To offer support and programs that are beneficial to students
- 6) To provide community/fellowships where people can share themselves and meet regularly
- 7) To provide good liturgy and the sacraments
- 8) To develop student leadership - peer ministry
- 9) To provide volunteer possibilities for students
- 10) To challenge students to mature in decision-making process

II The role of the campus ministry centre and its community

- 1) A meeting ground for spiritual strength, encouragement and nourishment
- 2) A place where students can feel they belong and are important
- 3) A family atmosphere where people can re-establish themselves
- 4) An inherent Christian community which enables one to live one's Christian values and which makes Christ present on campus
- 5) A reminder of the necessity of a spiritual balance in our lives
- 6) A community that is in the vanguard of social change
- 7) A community that questions and challenges

III Qualities/personality traits of campus minister

- 1) Compassion
- 2) Tolerance
- 3) Listener
- 4) Accessibility
- 5) Availability
- 6) Visibility
- 7) Caring
- 8) Deep personal commitment to growth and faith
- 9) Sensitivity
- 10) Deep and mature spirituality
- 11) Warm, friendly
- 12) Realistic, having good common sense
- 13) Able to communicate well, especially values, faith

IV Best aspects of campus ministry

- 1) The chaplains, their persons, their faith, their sense of ministry
- 2) Belmore House itself and the community there
- 3) Accessibility, availability to students, staff and faculty
- 4) Liturgy
- 5) Willingness of chaplains to listen
- 6) Welcoming and hospitality of Belmore House
- 7) Volunteer opportunities
- 8) Commitment to social awareness and justice
- 9) Diversity of programs
 - poetry evenings
 - Oka retreat
 - brown bag lunch
 - prison visits
 - Christmas basket drive

V Aspects of campus ministry that need to be changed

- 1) Movement to more ecumenical base
- 2) Need to reach out to larger number of students
- 3) Need for campus ministry to be more visible on campus
- 4) Greater involvement with on-campus issues
- 5) More community prayer and retreats
- 6) Presence of a chaplain at Belmore from 9 - 5

CONCORDIA UNIVERSITY



CONCORDIA CAMPUS MINISTRY

ANNUAL REPORT 1985-86

June 1, 1986

Robert Gaudet, S.J.	Director
John Beach	Anglican
Sandra DeRome	Sacristan
Mary Garden	Volunteer
Marie Hooper	Secretary
Peter Macaskill	United Church
Robert Nagy	Roman Catholic
Frances Polan	Roman Catholic
Anne Shore	Roman Catholic
Israel Tennenhouse	Jewish
Matti Terho	Lutheran

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by Robert Gaudet, S.J.

"REFLECTIONS ON THE YEAR 1985-86"

Campus Ministry offered a wide range of programs and activities during the past year on both the Loyola and Sir George Williams campuses and through the Loyola Chapel. Twenty-five regular programs and forty-eight special events were offered to the community by the Campus Ministry staff. Nearly 500 religious services and events took place in the Loyola Chapel. A renewed effort was made to stress the ecumenical nature of the Chaplaincy team, and to integrate more clearly the administration and events of the two campuses. The team was made up of fifteen members, five full time, and ten part-time. In addition, there were three student volunteers. Some staff changes took place during the year.

The mood of the students was positive and receptive this past year. Huge numbers are not flocking into Campus Ministry or into the Loyola Chapel, but each program attracts a different segment of the student population. By and large the students are open and responsive to interesting programs.

A number of students find their way to our offices, sometimes looking for personal counselling, but as often as not, looking for a place to meet other students and grow into an experience of community.

The Fraternities and Sororities in particular took the initiative to become involved in a public way and made a great impact on the Christmas Basket Drive.

Highlights

One event that received acclaim from everyone was the "Food for Thought" luncheon series. It was initiated and organized by Daryll Ross, a student. Every Thursday noon a faculty member was invited for an informal discussion in their area of expertise, such as music, biology, film, theology, history, social justice or philosophy. Over fourteen faculty members took part.

During the second semester Anne Shore led a discussion group on "Women in the Church" which was deeply appreciated by those who took part. Based on a kit prepared by the Catholic Bishops, it gave an opportunity for women to share personally their faith, and to talk of their image of God and prayer. For many it gave a chance to explore how God has been present in difficult times, even in times of despair.

Another initiative of Anne's was a weekend workshop on "Adult Children of Alcoholics" which opened up a new area of ministry, and brought important contacts on campus, especially among staff and faculty. It confirmed what was suspected, that much healing needs to be done in this area.

The Prison Program continued for its thirteenth year. It is always exciting for students to enter a prison for the first time. It forces them to reflect on their life values and, for many, is a special time of growth. Again this year the program was co-sponsored with Exercise Science.

The Christmas Basket Program went over the top again. It is a program that consistently appeals to the full university community and reveals their generosity. Over \$14,000 was raised to support 174 families in need. Whatever funds were left over were distributed as food vouchers to needy members of the university community throughout the rest of the year. For the most part, these were married students with families, single parents, and international students whose funds had been cut off. The Maintenance Department, especially through Vivian Bailey, worked closely with Campus Ministry and made a major contribution.

The Sororities and Fraternities came forward to help the Christmas Basket Drive in a new and generous way. Quite on their own initiative, they volunteered to take on the responsibility of the campus collection in the Guadagni Lounge and some of the buildings on the Loyola Campus. In the past, Omicron has sponsored a fund raiser, but this year the Sororities Alpha Chi and Zeta Tau Omega, and the Fraternities Omicron

and TKE joined together for canvassing in a common project. In addition, they organized their own fund-raising activities for the Basket Drive.

The Air India tragedy in June 1985 was a particular shock to Concordia because of the loss of many of its own community. Concordia grieved the death of twenty faculty, students or relatives. A very moving inter-faith liturgy was held in the D.B. Clarke Auditorium to a packed hall, with local and national media coverage. From the point of view of Campus Ministry, the event was a special coming-together in faith of many denominations to plan and carry off an ecumenical event with sensitivity and respect for the religious traditions involved: Christian, Jewish, Muslim, Sikh, Bahai, Soroastrian and Hindu.

The Loyola Chapel

The Loyola Chapel Community continues to be a vibrant spiritual center in the university and a symbol of spiritual values at the heart of higher education. A dedicated Sunday community of about 500 people make up the congregation. The majority of these are from the university, and a number of them are alumni and alumnae. An increasing number of students have been attending the Sunday evening Mass. A great deal of organization goes into the life of the Chapel, involving literally dozens of people. These include liturgy planners, musicians, choir singers, readers, eucharistic ministers, bread bakers, Chapel decorators for special events, sacristans, guest homilists and presiders.

The political story of the Chapel, and its place within Concordia, took a dramatic turn this year. Over the past ten years Campus Ministry has felt an increasing responsibility to be the defender of a spiritual tradition handed on from Loyola College. A continuous murmur of desires and intentions to change the nature of the Chapel culminated in a formal request in November 1985 by the Dean of Fine Arts to take over the jurisdiction of the Chapel. Campus Ministry welcomed the opportunity as a time to clarify the place of the Chapel in the university.

Research into the Archives of the University, Jesuit sources, the Archdiocese of Montreal, the Francis Smith Family and the Montreal Trust Company were made to establish the intention of the donor at the time when the gift was made to Loyola College in 1932.

Later on in the year, in April, the Music Department approached Campus Ministry with a new vision concerning their use of the Chapel. Their initiative was enthusiastically received. It offered a new opportunity for the two departments to work together with common goals. Two proposals were made. One was for an academic course in Chapel Choir, which would sing once a month at Sunday liturgy. A second proposal explored the possibility of using the Chapel for an academic course in Church Organ. Both requests affirm the fundamental religious nature of the Chapel, and provided a fresh opportunity for the departments to cooperate to their mutual advantage.

Ecumenical Concern

A special effort was made to stress the ecumenical aspect of the Chaplaincy team and to integrate the administration and ministry of the offices on both campuses. Planning was done jointly in a weekly business meeting, and once a month the team went away for a full day of evaluation and prayer. The day away also offered the Chaplains a chance to share with each other what was going on in their lives, below, as it were, what was going on in their work.

From the point of view of religious services offered through Campus Ministry, the Anglicans and the Muslims were more visible than ever before. Anglican Eucharist was offered weekly at the Church of St. James the Apostle, and Anglican Worship of Matins and Vespers were offered daily. The Muslim students used the Meditation Room in H-333 for daily prayer and, in effect, made it their own space. Up to this time they have not had a suitable place for their daily prayer.

The Roman Catholic presence on campus and in the liturgy continued to be very strong, especially through the Loyola Chapel Community. It is almost the equivalent of a parish, with a dedicated community, and a liturgy that celebrates the liturgical year

Concordia Christian Fellowship met weekly for Bible Study in the Campus Ministry office on the Sir George campus. The Navigators also met there every Friday for meetings and discussion.

There were few joint ecumenical worship services during the year. Prayer Service at the time of the Air India tragedy drew together Christians, Jews, Muslims, Hindus, Bahais, Sikhs and Zoroastrians.

The "Multi-Faith Service for Peace" also brought together a wide representation of religious traditions in April. The event was part of the International Conference on Peace, and brought together in prayer and drama Jews, Christians, Bahais, Muslims, Buddhists, Sufis, Sikhs, young people, blacks and native people. While the preparation for the event was difficult, the experience of the event was rewarding.

The Chaplains

Bob Nagy returned in September from his leave of absence at Notre Dame, Indiana. He underwent a mild culture shock as he returned to a commuter campus like our own. He found that campus ministry on that American campus is a major component of Student Services, and that the religious response of the students was "off the scale" compared with the experience in Quebec. It led him to realize how difficult the task of campus ministry is in the Province of Quebec, and yet how interesting that challenge is.

Anne Shore prepared for her new appointment as National Coordinator of Catholic University Chaplains on July 1, 1986. Anne was interviewed four times by CBC Radio, and was a 'regular' on "Focus Religion", a CJAD radio program every Sunday morning. She also was a delegate at the Annual Assembly of Quebec Bishops when they met concerning "Women in the Church." She was invited to speak at the Dignity Conference in Montreal, and at the Christian-Jewish Dialogue Colloquium in May.

Bob Gaudet made the decision at the end of the year to leave campus ministry after fourteen years at Loyola/Concordia. He was busy this year with Engaged Encounter, liturgy planning, marriage preparation, the football team, and as Director, with daily administration. To his delight, after seven years of effort, the Irish Canadian Rangers flag was replaced in the Loyola Chapel. It had been stolen in 1979, and it took this long to have a reproduction made.

Matti Terho was away for the year in Helsinki, on a leave of absence. He studied theology at the University of Helsinki and was a church delegate for refugee work in Europe.

John Beach replaced Matti for the year and brought an enthusiasm to the team, as well as a strong Anglican presence to the university. He made presentations during the year to Concordia Christian Fellowship, the Gay and Lesbian Association, and the Anti-Apartheid Committee. In February, John was named Rector of the Church of the Ascension on Park Avenue.

Frances Polan brought her warmth and skills and continued her personal and pastoral counselling.

Peter Macaskill spent two half-days a week in counselling and bible study on campus, and was active with Christian Fellowship.

Israel Tennenhouse was not able to be as present this year because of the illness of his parents, but he offered personal help and counselling for both Jewish students and non-Jews.

Sandra DeRome's position as Sacristan was expanded to recognize the increased needs

of the Chapel during public events and concerts. She coordinated a staff of assistants, as well as the schedule of events in the Chapel.

Mary Garden, a C.N.D. Novice, volunteered her help for the year and made a valuable contribution on the Christmas Basket Program. After Christmas she followed up on other issues that pertained to food and hunger.

Marie Hooper completed her first year as Secretary to Campus Ministry and, to the delight of all, had many occasions to use her skills in calligraphy.

CAMPUS MINISTRY



Front row: John Beach, Anne Shore, Marie Hooper, Robert Nagy. Back row: Frances Polan, Sandra DeRome, Robert Gaudet. Absent: Mary Garden, Peter Macaskill, Israel Tennenhouse.

Campus ministry marks changes

by Anne Shore

Canadian Catholic Campus Ministry celebrates two significant events in its history this month. May 1986 marks the transition in the position of National Chaplain from Sister Rita Patenaude, SOS, to lay woman Anne Shore. It is also the twentieth anniversary of Catholic Campus Ministry's national meetings.



Anne Shore

In 1966, the first national Catholic Campus Ministry meeting was held in Port Credit, Ont. The participants, 42 priests, were those who ministered on both secular campuses and in church-related institutions. Representatives of congregations of sisters who were interested in evaluating the possibility of their participation in campus ministry also attended the meeting.

This May, when the national meeting takes place at St. Thomas More College in Saskatoon, the attendance will be drawn from a possible 48 priests, 22 sisters, 6 lay men and 17 lay women.

Moreover, during this May meeting, Anne Shore, the new National Chaplain, whose official title is "National Head of Chaplaincy Services to Universities and to the Newman Movement", will begin her three year term. She takes over from Rita Patenaude who, with her election and appointment in 1979, became the first woman to hold this position. From 1949, when the position was inaugurated through the Canadian Conference of Catholic Bishops, until Rita's appointment in 1979, the position had always been held by a priest.

What began as a part-time job, closely associated with the Newman Federation, has evolved into a full-time one. The national head is elected by Catholic campus ministers and the election is ratified by the Canadian Conference of Catholic Bishops.

Until the mid-60s, Canadian Catholic Campus Ministry developed along two streams. The Catholic Colleges, by their very nature, incorporated the pastoral dimension into their structure.

In the secular institutions, the first Catholic chaplain was named with the formation of the first Newman Club at the University of Toronto in 1913. The Newman Clubs had as their objective the spiritual support of Catholic students in a secular academic environment. The leadership of the Newman Clubs and later the Newman Federation of Newman Clubs was predominantly lay. However, from the beginning, both laity and clergy worked closely together to ensure the ongoing Catholic presence on campus.

Newman Club students and chaplains met together for their annual convention until the col-

lapse of the Newman Federation in the mid-60s. This collapse led to separate meetings for students and chaplains.

The '70s was a time of change and development for campus ministry, under the creative leadership of Fr. Paul Crumican, Fr. Joe Higgins, CSC, and Fr. Robert Nagy, CSC.

New Vision

In 1980, the national meeting, held at St. Michael's College of the University of Toronto, defined the new vision for campus ministry which had been developing. A strong commitment was made to team ministry where men and women, lay and ordained, would work together in mutualty. A full-time position of National Chaplain was instituted. The current part-time National Chaplain, Rita Patenaude, was acclaimed in the position. The decision was presented to the bishops, who ratified the change.

Campus ministry, in the context of the 1980 mission statement, is "authentic church on campus". Empowered by their spirit, campus ministers use their talents and gifts to gather faculty, students and staff for prayer, worship and learning. They help to build a community of faith to be a witness of the Gospel message and a sign of the Kingdom of God on the campus.

As Patenaude says in her report to campus ministers at the end of her term: "...we proclaimed that the ministry of this campus church was to be to the unassembled as well as the assembled; it was to be invitational, reconciling, healing.... These years have been marked by a style of ministry which emphasizes mutuality, col-



laboration and empowerment. Patenaude has been one of the primary weavers of Catholic Campus Ministry in the last six years. Her leadership and the quality of her presence have been instrumental in many of the changes that have occurred in the '80s. Her deep spirituality and compassion for others, her commitment to team ministry and to the empowerment of women in ministry have been outstanding. Her passion for great liturgy and celebration, her vision of the church on campus, her reconciling spirit and creative style have all helped to build a new and prophetic image of campus ministry.

In May, when Anne Shore is commissioned as the next National Chaplain, she will become the first lay person to hold the position.

Anne Shore is the National Head of Chaplaincy Services to Universities and to the Newman Movement.

II SUMMARY OF CAMPUS MINISTRY ACTIVITIES

A. ON CAMPUS

1. Regular Programs

Bordeaux Prison Visits (Jan-April)
 Skating with Blind Children (Sept-April)
 Christmas Basket Drive (Nov-Dec)
 Engaged Encounter Weekends
 "Christian Women in the Church" (Feb-April)
 "Food for Thought" Luncheon Series (Sept-Mar) Thursdays

Mark Doughty (Sept 26)	Graham Decarie (Jan 30)
Bill Gilsdorf (Oct 10)	Richard Cronin S.J. (Feb 6)
Pierre Brodel (Oct 17)	Charles Davis (Feb 13)
Allan Crossman (Oct 24)	Ed Egan (Feb 20)
Sr. Prudence Allen (Oct 31)	Ernie Schibli (Mar 6)
Christopher Grey (Nov 14)	Josef Hofbeck (Mar 13)
Marc Gervais (Nov 21)	Robert Gaudet S.J. (Mar 20)

Football Team Chaplain
 Benedict Labre House Monthly Meal
 Student Prayer Group (Wednesdays)
 Scriptural Exegesis Group (Nov-Mar)
 Bible Study (Oct-March) (Loyola Campus)
 Womens' Group (Thursday evenings)
 Bible Study for Skeptics (SGW Campus) (Sept-April)

2. Special Events

Air India Memorial Service (June 28)
 Last Day of Freedom Party (Sept 4)
 Belmore Open House (Sept 11)
 Orientation Week Information Booth (Sept 19)
 Montée St. Benoit (Sept 28-29)
 Oka Monastery Retreat (Jan 24-26)
 Valentine's Day Party (Feb 14)
 Supper for Single Adults (Nov 16)
 Christmas Caroling in N.D.G. (Dec 12)
 Christmas Caroling, Griffin McConnell Home (Dec 23)
 Christmas Party (Dec 19)
 St. Patrick's Day Irish Coffee (Mar 17)
 Jesuit Companions Program Information Day (Mar 8)
 Pancake tuesday (Feb 11)
 Dorothee Solle Lecture and Reception (Nov 6)
 Mary Buckley Lecture and Reception (Jan 17)
 Cross Country Ski Day in Hudson (Feb 15)
 Peace March (Oct 19)
 Friendship Weekend (Oct 26-27)
 Multi-Faith Service for Peace (Co-sponsored. International Conference on Peace)(Apr 27)
 "Reflections on El Salvador" Richard Soo, S.J. (Co-sponsored) (May 13)
 Adult Children of Alcoholics Workshop (Apr 18,19)

3. Use of Belmore House by Other Departments and Groups

Separated and Divorced Catholics
 French Department Luncheons
 Philosophy Department Luncheons
 Sangeet Meditation Group
 Residence Meetings (weekly)
 Spanish Club (weekly)
 Theological, Religious & Ethical Studies Get-Together
 Debating Society Tournament - sleeping accommodations.
 T.R.E.S. Get-Together
 African Students Association Shared Supper
 Baptism Reception. Dawson Family
 C.C.S.L. Meeting
 International Students' Supper
 Diocesan Camping Association Meeting. (Elaine Franklin)
 Ethiopia & Student Refugees Meeting
 Thanksgiving Dinner. Residence Students.
 Media Management Class
 Diocesan Liturgy Camp. (AnneMarie McLaughlin)
 Pathways Camp Meeting. (Lurana Krutchen)
 Community Eucharist. (Angela Pasto)
 Krutchen-Méthot wedding - sleeping accommodations
 Youth in Action meeting.

4. Use of the Chaplains' Office (H-333) by Other Groups

Muslim Daily Prayers. Meditation Room. (Daily)
 Navigators (Weekly Meeting)
 Concordia Christian Fellowship Bible Study (Weekly)
 Week of Directed Prayer. Appointments. (Feb 16-22)
 Drop-in Center for Students (Daily)

5. Conferences, Committees and Professional Development

National Catholic Chaplains' Conference. Saskatoon (May 22-28)
 Chaplains' Weekly Business Meeting
 Chaplains' Planning and Evaluation Days (monthly)
 CCSL Student Services Staff Representative
 Loyola Alumni Association, Board of Directors
 Regional Chaplains' Conference (Kingston)(Nov 8)
 NDG Clergy Zone Meeting (monthly)
 "Forum '87" Planning Team (National Chaplains Conference '87)
 Bishop Tutu's Visit to Montreal. Liaison with Anti-Apartheid Groups.

B. LOYOLA CHAPEL

1. Regular Programs

Sunday Eucharist 11:00 am (Sept-June)
8:00 pm (yearly, except July)
Daily Mass 12:05 noon (yearly)
Sacrament of Marriage (28 Catholic, 4 Protestant)
Sacrament of Baptism (24)
Sacrament of Penance (by appointment)
Engaged Encounter Weekends (6)
Pastoral Counselling
Spiritual Direction
Marriage Preparation

2. Special Events

Baccalaureate Mass (June 16)
Welcome Sunday (Sept 22)
Remembrance Day Mass for Deceased Alumni (Nov 10)
Christmas Midnight Mass (Dec 24)
Presentation of the Passion (Cornerstone Theatre) (Mar 23)
Holy Thursday (Mar 27)
Good Friday (Mar 28)
Holy Saturday (Mar 29)
Easter Sunday (Mar 30)
Advent Reconciliation Rite Liturgy (Dec 11)
Lenten Reconciliation Rite Liturgy (Mar 16)
Christmas Reveillon (Dec 24)
Prayer Mission, Week of Directed Prayer (Feb 16-22)
The Little Mysteries Theatre Presentation (Mar 9)
Liturgical Dance (Anne Pilon & Kathleen Pitts) (Oct 27)
Ash Wednesday (Feb 12)
Little Sisters of the Poor, Loyola Chapel Collection (Mar 2)
Easter Alleluia Party (Mar 29)
Liturgy Planning Workshops (Oct 6)(Feb 9)
Sacrament of Confirmation (Mar 29)
Information Booth. 150th Anniversary of the Diocese of
Montreal (May 31)
Memorials. Dr. & Mrs. N. Mukerji (Aug 25)
Larry Beauregard (Sept 20)
Marie Brown (Nov 15)
Denise Beaudette (Dec 5)
Wedding Anniversary. Dr. & Mrs. Ed Enos (Nov 16)

3. Uses of the Loyola Chapel by Other Departments & Groups

Music Department (26 concerts, 58 rehearsals)

Concordia Orchestra (5 concerts, 53 rehearsals)

Faculty Concerts -

Yaron Ross (3)

Jan Jarczyk (3)

Liselyn Adams (3)

Hendrik Bauman (2)

Other concerts (9) (5 rehearsals)

Organ Practice (30 hours per week)

Lectures

Joan Peters, "Arab-Jewish Conflict" (Oct 16)

Dorothee Solle, "More than Pain and Suffering" (Nov 6)

Mary Buckley, "Women, Poverty and Justice in South Africa" (Jan 17)

Richard Soo, S.J. "Reflections on El Salvador" (May 13)

Patrick Kenniff, The Rector's Staff Assembly and Report (Oct 22)

Other Events

High School Liturgies (11)

Suzuki Institute (Aug 5-9) (5 concerts)

Loyola High School Career Day

Communication Studies Department Filming

Bangladesh Women's Association Workshop (Apr 6)

4. Guest Homilists and Celebrants

Dr. Charlotte Tansey

Groum Tesfaye, S.J.

Anne Shore

Marc Gervais, S.J.

Ray Desgroseilliers, S.J.

David Eley, S.J.

Dr. Mary Buckley

Bill Clarke, S.J.

John Wickham, S.J.

Winston Rye, S.J.

Frank Odrigewitsch, S.J.

Jonathan & Annabel Marsh

Daryll Ross

Thomas More Institute

Jesuit Refugee Program, Rome

Campus Ministry

Communication Studies

Loyola High School

Jesuit Communication Project, Toronto

St. John's University, New York

Jesuit Companions, Guelph

Ignatian Center

Loyola Jesuit Community

Loyola High School

Feast of the Holy Family (Dec 29)

Mother's Day (May 11)

C. OTHER RELIGIOUS SERVICES

Anglican Eucharist (Wednesday)

Matins and Vespers Anglican Worship (Sept-April)

Muslim Daily Prayer. Meditation Room (Daily)

REPORT ON
CONCORDIA CAMPUS MINISTRY
1985-86

Prepared for the Priorities and Finance Committee of
the Concordia Council on Student Life.

1. Vision. General Aims. Specific Objectives
2. Programs and Activities (1985-86)
3. Staffing Pattern and Statistics
4. Staff Activities
5. Projected Innovations, Developments

Prepared by:

Robert Gaudet, S.J.
Robert Nagy
Anne Shore

July 1, 1986

REPORT ON CONCORDIA CAMPUS MINISTRY 1985-86

Campus Ministry is an ecumenical pastoral service to the members of the university community at Concordia. Through Student Services it brings to the university community a response to life and learning that is based on a faith perspective.

1. Vision. General Aims. Specific Objectives

VISION

We believe that Campus Ministry is integral to the aims of an academic enterprise. We see the university as a community of persons who come together for what are fundamentally integrative, self-fulfilling purposes, namely: a deepening of self-understanding, of aesthetic and moral sensitivity, and of civic and world-mindedness. Many students and faculty are demanding an educational context which encourages them to bring their knowledge and skills to bear upon pressing moral and social problems, to find a sense of community and communication among specialties, to be assured of a basic sense of trust and honesty in which learning can take place, and to clarify some personal meaning in what they are doing and training to do. Campus Ministry is especially equipped to effectively serve these spiritual, moral and educational ends.

GENERAL AIMS

Concordia ministry is rooted in the Judaeo-Christian tradition. It recognizes that there are many religious responses and respects the pluralism of religious heritages and values. It is inspired by a profound respect for personal freedom, which is the indispensable basis for human and spiritual growth. Campus Ministry considers its aims:

1. To foster growth and fulfillment of the individual person, involving this person in community building.
2. To foster a creative religious response to live within the university community.
3. To assist individuals to integrate religious and ethical reality into their life situation.
4. To speak of Christian and human social values, religious values, justice, charity and the responsibility

of the university community to the wider society.

5. To provide sacramental ministry to the university community.
6. To celebrate in para-liturgical or ritual events life and death, growth and change, endings and new beginnings.
7. To bring members of the community together in friendship and common concerns, to mediate conflicts, and to advocate causes when need arises.
8. To offer personal ministry for spiritual direction and counselling.
9. To provide opportunity for members of university community to engage in philanthropic activities.

SPECIFIC OBJECTIVES

Campus Ministry strives to achieve its aims through a variety of programs and functions. These objectives fall into four categories: pastoral counselling, pastoral activities, liturgical programs, and cooperative-organization.

1. Pastoral Counselling The chaplains offer personal ministry to students and faculty for pastoral counselling. For a few number they offer spiritual direction, directed prayer and retreats. The most common example is for an individual to come to talk over a situation. He or she needs someone to listen to them, to bounce off ideas and reactions. They are not usually seeking religious advice, although they see their life in a faith context. The religious question is not foremost in pastoral counselling. Usually the question of religious affiliation does not come up, nor does the chaplain ask it. Mainly, they want someone they can trust.

A few number want to pursue growth in the spiritual life with more commitment. These individuals usually have regular weekly appointments for spiritual direction, or directed prayer. The faith context is what distinguishes the pastoral counselling of the chaplain from

the counselling offered by one of the staff of the Guidance Department.

Campus Ministry has special concern for alienated individuals who are cut off from friends and community, and sometimes from their own families. These individuals find their way to Belmore House either on their own, and sometimes are recommended by the Guidance Department or Health Services.

Examples. Each chaplain sees 5 to 10 persons a week for pastoral counselling. A couple preparing for marriage would meet with the priest six times to plan and discuss their marriage (there are about 40 marriages a year.)

2. Pastoral Activity. Campus Ministry promotes and plans a number of group activities to meet the human needs of the community, and to bring people together in friendship. It differs from pastoral counselling which is usually on a one-to-one basis. Pastoral activity aims at both bringing people together, and, as a group, reaching out and being concerned for others. The religious affiliation is not asked, neither of the ones participating, nor of the ones being cared for. Occasionally, there are specific events planned for a particular group that relate to one's religious belief (eg. Vocational Discernment Weekend.) It is a pastoral approach to a secular and pluralistic community and therefore can only speak to the religious questions as they emerge.

Examples. Program to visit inmates in prison, Christmas Basket Drive, Skating with Blind Children, Refugees, Engaged Encounter Weekends, Montée St. Benoit, Winter Montée of Cross Country Skiing, Shared Suppers, parties for special occasions, National Newman Conference.

3. Liturgical Programs. Campus Ministry fosters and plans liturgical celebrations to encourage a creative religious response within the university. While Campus Ministry is ecumenical in its concern and responsibility, few liturgical events are ecumenical, in the sense of being jointly celebrated. Most liturgical events come from one particular heritage or another. The Loyola Chapel is an ecumenical place of worship, and is used for

religious events, as well as other events appropriate for a religious milieu.

Examples. Sunday Eucharist (a community of 400-500), daily Mass, Marriages (about 40 a year, both Protestant and Catholic), Baptisms, Funerals, Memorials, Anniversaries, Special Liturgies for the Beginning of the Academic Year, Convocation, Concerts, Recitals and presentations on social justice.

4. Cooperative-Organizational. Campus Ministry is a team of chaplains with shared responsibility for planning and evaluating, and with individual responsibility for the coordination and execution of particular events or programs. They are concerned not just with "doing their own thing", but with working cooperatively with other departments and individuals on joint projects of common interest. Chaplains sit on a number of university committees. They meet regularly with neighborhood clergy (Protestant, Catholic, Jewish.)

Examples. Concordia Council on Student Life, Loyola Alumni Executive, Liturgical Commission for Montreal, Quebec Regional Chaplains' Conference, Health Fair, Refugee Support Program.

2. Programs and Activities (1985-86)

This summary of programs and activities includes both campus events and religious services on the Loyola and Sir George campuses. Twenty-five regular programs and forty-eight special events were offered by Campus Ministry during the year.

Campus Ministry also encouraged other departments and groups to use its space, namely, the Loyola Chapel, Belmore House and the Chaplains' Office in the Hall Building. It is a value we share to support internal cooperation in the university for the sake of common goals and objectives.

A. FOR BOTH CAMPUSES

1. Regular Programs

Bordeaux Prison Visits (Jan-April)
 Skating with Blind Children (Sept-April)
 Christmas Basket Drive (Nov-Dec)
 Engaged Encounter Weekends
 "Christian Women in the Church" (Feb-April)
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 Mark Doughty (Sept 26) Graham Decarie (Jan 30)
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Football Team Chaplain
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 Pancake tuesday (Feb 11)
 Dorothee Solle Lecture and Reception (Nov 6)
 Mary Buckley Lecture and Reception (Jan 17)
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 Peace March (Oct 19)

Friendship Weekend (Oct 26-27)
 Multi-Faith Service for Peace (Co-sponsored.
 International Conference on Peace)(Apr 27)
 "Reflections on El Salvador" Richard Soo, S.J.
 (Co-sponsored)(May 13)
 Adult Children of Alcoholics Workshop (Apr 18,19)

B. LOYOLA CHAPEL: RELIGIOUS SERVICES

1. Regular Programs

Sunday Eucharist 11:00 am (Sept-June)
 8:00 pm (yearly, except July)
 Daily Mass 12:05 noon (yearly)
 Sacrament of Marriage (28 Catholic, 4 Protestant)
 Sacrament of Baptism (24)
 Sacrament of Penance (by appointment)
 Engaged Encounter Weekends (6)
 Pastoral Counselling
 Spiritual Direction
 Marriage Preparation

2. Special Events

Baccalaureate Mass (June 16)
 Welcome Sunday (Sept 22)
 Remembrance Day Mass for Deceased Alumni (Nov 10)
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 Presentation of the Passion (Cornerstone Theatre) (Mar 23)
 Holy Thursday (Mar 27)
 Good Friday (Mar 28)
 Holy Saturday (Mar 29)
 Easter Sunday (Mar 30)
 Advent Reconciliation Rite Liturgy (Dec 11)
 Lenten Reconciliation Rite Liturgy (Mar 16)
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 Prayer Mission, Week of Directed Prayer (Feb 16-22)
 The Little Mysteries Theatre Presentation (Mar 9)
 Liturgical Dance (Anne Pilon & Kathleen Pitts) (Oct 27)
 Ash Wednesday (Feb 12)
 Little Sisters of the Poor, Loyola Chapel Collection (Mar 2)
 Easter Alleluia Party (Mar 29)
 Liturgy Planning Workshops (Oct 6)(Feb 9)
 Sacrament of Confirmation (Mar 29)
 Information Booth. 150th Anniversary of the Diocese of
 Montreal (May 31)

Memorials. Dr. & Mrs. N. Mukerji (Aug 25)
 Larry Beauregard (Sept 20)
 Marie Brown (Nov 15)
 Denise Beaudette (Dec 5)
 Wedding Anniversary. Dr. & Mrs. Ed Enos (Nov 16)

C. OTHER RELIGIOUS SERVICES

Anglican Eucharist (Wednesday)
 Matins and Vespers Anglican Worship (Sept-April)
 Muslim Daily Prayer. Meditation Room (Daily)

D. CAMPUS MINISTRY SPACE

1. Use of Belmore House by Other Departments and Groups

Separated and Divorced Catholics
 French Department Luncheons
 Philosophy Department Luncheons
 Sangeet Meditation Group
 Residence Meetings (weekly)
 Spanish Club (weekly)
 Theological, Religious & Ethical Studies Get-Together
 Debating Society Tournament - sleeping accommodations.
 T.R.E.S. Get-Together
 African Students Association Shared Supper
 Baptism Reception. Dawson Family
 C.C.S.L. Meeting
 International Students' Supper
 Diocesan Camping Association Meeting. (Elaine Franklin)
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 Thanksgiving Dinner. Residence Students.
 Media Management Class
 Diocesan Liturgy Camp. (AnneMarie McLaughlin)
 Pathways Camp Meeting. (Lurana Krutchen)
 Community Eucharist. (Angela Pasto)
 Krutchen-Méhot wedding - sleeping accommodations
 Youth in Action meeting.

2. Use of the Chaplains' Office (H-333) by Other Groups

Muslim Daily Prayers. Meditation Room. (Daily)
 Navigators (Weekly Meeting)
 Concordia Christian Fellowship Bible Study (Weekly)
 Week of Directed Prayer. Appointments. (Feb 16-22)
 Drop-in Center for Students (Daily)

3. Use of the Loyola Chapel by Other Departments & Groups

a) Music Department (26 concerts, 58 rehearsals)

Concordia Orchestra (5 concerts, 53 rehearsals)

Faculty Concerts -

Yaron Ross (3)

Jan Jarczyk (3)

Liselyn Adams (3)

Hendrik Bauman (2)

Other concerts (9) (5 rehearsals)

Organ Practice (30 hours per week)

b) Lectures

Joan Peters, "Arab-Jewish Conflict" (Oct 16)

Dorothee Solle, "More than Pain and Suffering" (Nov 6)

Mary Buckley, "Women, Poverty and Justice in South Africa" (Jan 17)

Richard Soo, S.J., "Reflections on El Salvador" (May 13)

Patrick Kenniff, The Rector's Staff Assembly & Report (Oct 22)

c) Other Events

High School Liturgies (11)

Suzuki Institute (Aug 5-9) (5 concerts)

Loyola High School Career Day

Communication Studies Department Filming

Bangladesh Women's Association Workshop (Apr 6)

3. Staffing Pattern and Statistics

The Campus Ministry programs and activities for 1985-86 involved a staff of twenty people. Five of the twenty are full-time and receive salary from the university. These include four Chaplains and one Secretary. One of the full time Chaplains was on a leave of absence during the past year. The remaining fifteen staff are part-time or volunteers.

Of the eleven part-time staff, four are denominational Chaplains (Anglican, United Church, Roman Catholic and Jewish) who offer their services to the university. If they receive a stipend it is from their own denomination and not from Concordia.

Five part-time staff work in the Loyola Chapel as Sacristans and supervise the public events that take place there. They are paid on the principle of user-fees. Their wages are paid by the group using the Chapel (weddings, baptisms, concerts, recitals, lectures, Loyola High School). The head Sacristan co-ordinates these events. She receives about half her salary from Concordia for university events, and half of her salary from user-fees.

Two part-time staff are music coordinators for liturgy in the Loyola Chapel. They receive a monthly stipend that is raised from private sources. It does not come from the university budget.

Four volunteers for specific projects worked with Campus Ministry without pay. One joined the staff for the year, attended weekly planning meetings and took responsibility for issues concerning food and poverty. A second initiated and carried through a luncheon series entitled "Food for Thought" from September to March. And two student volunteers coordinated the Christmas Basket Program during November and December.

4. Staff Activities

The Chaplains took part in the following activities during the past year.

a) University Committees

Concordia Council on Student Life. Staff Representative for Student Services.

Concordia Council on Student Life. "Report on Athletics" Implementation Committee

Search Committee for Hiring the Associate Director of Womens' Athletics

Bursary Selection Committee. Awarding of Concordia Bursaries to Student Applicants.

Board of Directors. Loyola Alumni Association.

b) Conferences

National Catholic Chaplains' Conference (Saskatoon,
May 1986)

Regional Ecumenical Chaplains' Conference (Kingston,
November 1985)

"Forum 87", National Ecumenical Chaplains' Conference.
Planning Committee for Montreal 1987.

c) Professional Development

Art and Worship Conference. (Washington, D.C.,
September 1985)

Spiritual Exercises of St. Ignatius. Retreat.
(Gloucester, April 1986)

d) University Related

Board of Directors. Loyola High School.

Loyola Jesuits, University Fund. Chairman.

N.D.G. Clergy Zone Monthly Meeting

Bishop Tutu's Visit to Montreal. Liaison with
Concordia Anti-Apartheid Group (June 1986)

"Contemporary Canadian Culture and The Gospel". The
Spiritual Exercises and The Media. Retreat Director
(Guelph, July 1986)

CBC Radio. Four interviews

CJAD Radio. "Focus Religion" Every Sunday morning

Annual Assembly of Quebec Bishops. Delegate to the
meeting on "Women in the Church"

Dignity Conference in Montreal. Guest Speaker (May 1986)

Christian-Jewish Dialogue Colloquium. Guest Speaker
(May 1986)

5. Projected Innovations, Developments

This year will be one of great change within Concordia Campus Ministry with the hiring of two chaplains to replace Bob Gaudet, S.J. and Anne Shore, and the naming of a new Director.

There will be a continued emphasis on the integration of the two campus ministry offices and an ecumenical presence in both programming and liturgy.

Some areas of innovation and development are as follows:

I New Relationships

A. With Canadian Catholic Campus Ministry whose National office, as of August 1, 1986, and for the next 3 years, will be hosted by Concordia Campus Ministry at Belmore House. This office, with Anne Shore as national co-ordinator, works for the Canadian Conference of Catholic Bishops as liaison and facilitator with the 90-some Catholic university chaplains in 54 institutions of higher education across Canada.

B. With the Music Department in their new degree specialization in sacred music, both organ and choir. Dialogue has already begun about the possibility of a new organ in the Loyola Chapel. The sacred music choir, directed by Chris Jackson, will participate in the Sunday evening Eucharist once a month.

II Outreach

A. Within the Exercise Science Department whereby students from that department participate in campus ministry volunteer programs. These programs have included skating with blind children, prison visiting and working with the elderly. This year there will be an added focus of working with the womens' shelters (Auberge Madeleine, Chez Doris).

B. With the whole university community during the Christmas Basket Drive. An attempt to involve more student groups, departments and university groupings, sororities and fraternities.

III New Programs

A. The possibility of an international retreat by satellite, on Saturday, November 15, 1986. This retreat, preached by Anthony de Mello, S.J., is an experimental project involving over one hundred campuses in North America.

B. The Bread & Puppet Theatre presentation on Peace to be incorporated into Concordia University's Orientation '86 program. Negotiations are underway for this event with the Bread & Puppet Theatre and with CORPS' Frank Benson.

IV Campus Ministry Council

During the course of the coming year, we hope to form a pastoral council for campus ministry involving students, faculty and staff from both campuses. This council will reflect upon the pastoral needs of the university community and help plan and implement the direction and program content for Campus Ministry.

Because of the personnel changes within both the Campus Ministry team and the university community, we see the fall semester as a time of outreach and introduction for the university chaplains. This will facilitate the process of listening to the various groupings of people within the university community and thus becoming more aware of their needs and concerns.